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MARTEN, J.

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MEDICAL

Gonosologium Novum :

O R, A

NEW SYSTEM

Of all the Secret

INFIRMITIES and DISEASES,

Natural, Accidental, and Venereal in

MEN and WOMEN,

That Defile and Ruin the Healths of themselves and their Posterity, obstruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure.

To which is added,

Something particular concerning Generation and Conception, and of Miscarriages in Women from Venereal Causes. The like never done before.

Useful for Physicians, Surgeons, Apothecaries and Midwives, as well as for those that Have, or Are in Danger of falling under any such Impure or Defective Indispositions.

With a further Warning against QUACKS, and of some late Notorious Abuses committed by them, shewing who they are, and how to avoid them.

By JOHN MARTEN, Chirurgeon.

Written by way of Appendix to the Sixth Edition of his Book of the VENEREAL DISEASE lately Publish'd ; and done with the same Letter, on the same Paper, that those who please may bind it up with that.

Discere quæ puduit, scribere jussi, &c.

L O N D O N :

Printed for, and sold by N. Crouch in the Poultry, S. Crouch, in Cornhill, J. Knapton, and M. Atkins in St. Paul's Church-Yard, A. Collins at the Black Boy in Fleet-street P. Varenne at Seneca's Head in the Strand, C. King, Westminster-hall, Booksellers, and at the Author's House, the further End of Hatton-Garden, on the left Hand beyond the Chappel, John Marten, Surgeon, writ over the Door, 1709. Price Stitcht 1 s. 6 d.

The Reader is Advertis'd to
read the P R E F A C E and
C O N T E N T S before he
reads the B o o k, the bet-
ter to inform him of the
Scope and Intent of it,
and shew him the danger
of falling into the Hands
of *Quacks* and *Mounte-
banks*.

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THE PREFACE.

Sixteen Years ago, or more, I had wrote something upon the Heads of the ensuing Treatise, which I then had thoughts of Printing; but by one means or other of Business, I was put by, so that it lay dormant among my Papers, almost quite forgotten, till upon Printing the last (*viz.* Sixth) Edition of my Book of the Venereal Disease, lately Publish'd, it came occasionally into my Mind, and which upon a fresh perusal, I resolved to Print with that; but the Fifth Edition of that Book selling off faster than expected, and the Sixth in hast call'd for, I had not time to model it, and digest it into that Order and Method as the many observations I have made since in my Practice, did require, and therefore left it out, with an intention however to Print it by way of Appendix to that Edition the first opportunity I had, with such necessary Alterations and Additions as should recommend it, beyond its being thought any Imposition upon the Buyers of that Book. Accordingly, it is now done, and Printed with the same Letter, on the same Paper, for the better conveniency of those that please to bind it up with that; and tho' it contains full twelve Sheets, which by rate makes a half Crown Book or more, it is charg'd but at eighteen Pence, which is the same or less than it would have swell'd the other Book to, had it been Printed with it, so

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that both for *Matter and Price*, 'tis presum'd 'twill not be found unacceptable.

The motive of my *Printing a Treatise of this Nature*, was from the numbers of People coming daily to me with their *Complaints of Secret Infirmities and Diseases of divers kinds*, many of which neither they, nor the *Physicians or Surgeons* they had consulted, could account for; and their Cases most commonly resisting the usual *Methods in Practice*, and their meeting afterwards with my *Book*, gave them other sort of *Thoughts concerning themselves*, which upon enquiring into, comparing, and coming to me about, I can safely declare, I found, that not one in ten of the *Secret Maladies* complain'd of, but had its rise Originally from the *Venereal Taint*, and I was daily more and more convinc'd of the *Truth thereof*, because no *Methods* whatever would effect a *Cure*, but the powerfully *Antivenereal*; I mean as to those *Maladies* that were *Venereal*, natural *Infirmities and Diseases* were otherways to be accounted for. I say, the many *Indispositions* both *Men and Women*, labour'd under, from unknown (as to *Original, and Unthought of*, as well as *Perplexing and Troublesome*) *Causes*, and the thousands in this *Nation* that do still labour under the like *Inconveniencies* to their grief, put me upon the *Thought of writing this Appendix*, that such as know not (having already fruitlessly try'd, that is the *Womenkind*, all the old *Midwives, Nurses and good Women* in the *Town*, and even many of them *Physicians and Surgeons* also) may be directed where to have *Cure* for their imagin'd incurable *Distempers*, which some through *Modesty or Bashfulness*, or believing there can be no *Cure*, are quite discourag'd from seeking after.

How

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How many married Men and Women have complain'd to me of Seminal and other Weaknesses, Gleet, &c. to their depriving them of having Children? How many totally defective or incapable of performing the Conjugal Duty, being wholly abridg'd of that pleasing Sensation, and that from Venereal as well as Natural and Accidental occasions, is almost incredible to consider? and which many times upon a very little necessary Direction and Medicine have been restor'd, tho' of divers Years standing, and to their apprehensions for ever irrecoverable; and doubtless there are many more, which by labouring under (as they think irreparably) the same Inconveniencies, live unhappy Lives, Women that can have no Children thinking it their Faults, when the defect is on the Man's side, and Men knowing themselves defective, charge it on the Womans, and Women with known Infirmities charge it on their Husbands, to the occasioning Discontents, Animosities and worse Breaches, which by a little prudent management and proper administrations, may probably be remedied to the satisfaction of one and t'other as the ensuing Appendix 'tis hop'd will evince.

And as there are Numbers that labour under and are afflicted in their Secret Parts, with Infirmities and Diseases hindering Conjugal Conversation and Procreation, and which more than any thing, (especially the modest Class of People,) give them great Concern and Trouble, this will inform them as to the Nature, Cause and Cure of those Maladies; and not only that, but also how to prevent the like Injuries in those that may fear them, or by any inconsiderate rashness or inadvertency, may before they are aware, be brought into them: For here Young People are

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shewn what Constitutions they are of, and at what Age it is best, and whether and when it is convenient for them to Marry, for the preservation of their Healths; for many by too early Marriages, enervate their Strength, or bring themselves into Diseases, &c. And as young People in Marrying, aim at Pleasure more than any thing else, they will herein find the inconveniencies that follow by the excessive devoting themselves, to those Pleasures. Old People or Impotent Ones, are directed, the Cause and Cure of their Imbecilities, and the many Inconveniencies and Injuries that attend late Marriages in both Sexes. Barrenness in Women and Conception is treated of to advantage, and many things for the Publick Good, is observ'd, as Weaknesses, Whites, &c. in Women-kind, which if not abus'd by the Vicious, will turn to excellent purposes of those whose Cases require Information and Help, which as it was a Treatise wanted, so by it wise People will be improv'd upon reading it, and all People better'd by rightly considering it. Women will see by it all the Secret Infirmities and Diseases they themselves are subject to, and the Causes and Cure thereof; and Men can have no Disease in their private Parts, or Infirmary from any Cause; but it is here taken notice of, with the Dangers that attend it, and way of Cure, which will prove greatly advantageous to each Sex, and set them to rights in their Opinions, concerning divers Matters, which they before were strangers to, and at a loss to account for, or be inform'd about: For when this is read and consider'd by them, they will be capable of judging whether the Disease or Infirmary, be from themselves or from others, and be no longer wrongly charg'd, some Men bearing the blame

when

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when the Fault is their Wives, and Women when its their Husbands, to the Cause of frequent Differences, as aforesaid, which this will be a means of reconciling, tho' many times at last it appears to proceed from neither of them, that is, by any Act of theirs, but from Natural, &c. Causes, which however were it not for this Book, they would have been at a loss to understand.

But if any should complain the Discourse is too plain, or that it may sully the Minds of them that read it, my advice is, that such would lay it aside, for if those that read it, cannot manage or subdue their Passions, they are not fit to be acquainted with such Matters; for as it was intended for the use of several Persons Diseas'd and Infirm, it was such of them only as were suppos'd to be peculiarly distinguish'd for their Virtue, at least so much as not to let their unruly Passions sway them, and the Virtuous will never make an ill but good Use of it. If we are blam'd for directing People that are in Extremity, or labour under Infirmities and Diseases of the Private Parts, how to get a Cure, we may have reason to accuse him, says Venette, that form'd those Parts, and even blame him also for giving us the Vine, because People are inebriated with its Juice; and by the same rule likewise that this is blam'd, should all our ancient and modern Writers be censur'd, who have done the same, but in a much more open manner, for there is nothing herein but what is discours'd in a Physical way, and in the modestest Terms Anatomy would allow. Why were not the Works of Aristotle, Plato, Plutarch, Catullus, Juvenal, Horrace, Virgil, who have all wrote of Generation, and Natural Pleasures; as also Petrarcha, Bocacio, Marsilius Ficinus, Platina, Equicola, Hieronymus

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nymus Mengus, *Dedicated to Cardinal Paleolus, Delrio, Sprenger, Flaminius Nobilis who wrote of Love, in an Amorous Way, tho' he was one of the greatest Divines of his time, and who, after having been employ'd by order of Pope Sixtus V. in the Edition of the Latin Bible, thought it neither Dishonest or Unworthy of himself to compose that Book, as the Masterpiece of his Life; I say, Why were not they blame-worthy and silenc'd? By the same rule, says Venette, all the Casuists ought to be burnt for teaching so many things upon this Subject; and the Jesuit Sanchez should not be exempted from blame, who has made a great Volume of the most Secret Matters that pass between Married Persons.*

Venette tells us, if modestly speaking of affairs of the Secret Parts be blamable, neither St. Austin, St. Gregory of Nice, nor Tertullian should be perus'd, who all speak of Conjugal Affairs in such terms, as he durst not Translate. And by the same rule, one would suppress the Book of Secrets of Women, by Albertus Magnus, wherein he sets forth a great many things to provoke to Love. And in fine, the Books of Physicians and Anatomists ought not to be seen, if the Complaints above recited were just and reasonable, for the Books of Physick and Anatomy, as Cowper, Gibson, &c. and of Midwifry, which have Figures, priviledg'd; also St. Jonbert's Book of Vulgar Errors, wherein he treats of the Action of the Parts of both Sexes, and which he Dedicated to Margaret of Navarre, Henry the Great's Grand-mother: Also that of Ambrose Parry, Laurentius of Generation, Maricean, which speaks of Child-birth, with Fi-
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gures that seem Lewd and Immodest, and was Translated into English by Dr. Chamberlain: Monsieur Dionis of Generation, and many others, are daily sold, and found very useful for the good of the Publick, so far as to direct for the Cure of some difficult Maladies, whose Causes and Cures, we could not so well account for, did we not peruse them, as we are oblig'd to do, from a Life-saving Principle, upon such urgent Occasions; and therefore in a modest Way, I say, to shew how, and by what means, in this Appendix, People may have their Infirmities and Diseases known and redress'd, surely cannot be a Crime, since the true and real Intent in Publishing it, was for their Benefit and Preservation, as no doubt but the use of it in time will make appear.

But before I end this Preface, I cannot but observe that there are a great many People, who under such Misfortunes as the ensuing Appendix treats of, out of a modest reservedness, instead of applying to the Physicians, they in other Cases make use of, because they would not that any who know them, shou'd know their Secret Infirmities, do choose to run to This and That QUACK for Cure, and the more obscure he lives, the better as they think it suits their Purpose, and who, upon their assuring them of Cure, they presently trust, till at length they find their Mistake, by their Ignorance and Unsuccessfulness, there being so many Quacks, Mountebanks, Fortune-tellers, &c. in the Town, and all pretend to great Matters, that it is a great Chance but they fall into the Hands of one or the other; 'tis necessary therefore to point out who are Quacks, at least those that profess by their Bills distributed about the Town, and pasted up at every pissing Place, the Cure of Vene-
real

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real and other Diseases, which as they know nothing of, so the People by knowing them, may avoid and shun them.

Those sort of Quacks of our own Nation, make the concealing their Names a principal part of their Business; for in their Bills you never see who they are, or from whence they came, and so know not who you go to; only that in this or that Ally, or Court, next to the Frying-Pan says one, at the Golden-Ball says another, at the Hand and Urinal says a third, in Magpy-Ally says a fourth, lives a Doctor that Cures all Incurable Diseases, whether Venerical or otherwise; one of them but the other day a Taylor, another a Journey-man Baker, another a Gun-Smith, another a Country-Barber, another a Merry-Andrew to a Mountebank, another a Footman, and so of the rest: And if they be Forreigners, to be sure are some High-German Doctors of great extraction and Learning, that can do great Feats, at least they'll tell you so, for still you must take their Word for it, as well as for their Skill; for God knows who they are, what or from whence they came, for if were regular Practicers, they would soon tell you so. It is by them that many poor Wretches are deluded and bubbled out of their Mony and Lives; and if they escape Death, are frequently brought into some languishing condition, it may be one or the other of those mention'd in the ensuing Appendix, which by their Villainous management are too often render'd past the Power of Art to rectify.

But t'other Day there comes a young Fellow to me with a Clap, for Cure of which he said he had apply'd to the Foreign Quack at the Hand and Urinal in Holborn, who, after managing him according to his Skill,

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Skill; and before the Malignity was expel'd, gave him a pint Bottle of Turpentine-drink and a Powder, for which he took ten Shillings, and by which he told him his Running would be stopt, which indeed was so to a tittle, for it was immediately dislodg'd and thrown down upon one of his Testicles, to the creating a very big inflam'd and painful humoral Tumour, which if had not been forthwith remedied, or had been under his Outlandish Direction, would have prov'd sufficiently mischievous and dangerous. Also a Gentlewoman, some time since, came to me, by direction of a Friend of hers that I formerly Cur'd, who had a Venereal Running, which she got from her Husband, and had been for Cure in the Hands of one of the Quacks aforementioned, who telling her 'twas only the Whites, gave her Restringtons which stopt it, and told her she was well, she believ'd the same, and paid him three Pounds for doing it; but a while after she fell into Pains, and Breakings out almost all over her Body, and at length complain'd of a Soreness in her Throat and Palate, which, upon inspection, I found to be Ulcerated, both Tonsils and Palate; I put her into a proper method and Cur'd her, which otherwise would have been her Ruin.

But a day or two ago, the following Letter was brought, of a Case and Management, which, the better to shew the fallacy of such that pretend to what they do not understand, I shall so far trespass upon the Reader's Patience as to incert it, and is this.

Dear

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Dear Sir,

I Crave your Patience and leifure to read the following Relation, and then your skilful and sagacious Judgment.

About seven Weeks ago I unhappily got a *Clap*, for Cure of which I apply'd my self, having met with one of his Bills, to the *German* or *Dutch Quack*, at the *Hand* and *Urinal* in *High-Holborn*, who told me, between stammering and speaking, oh! he would Cure me presently, and gave me Purges for five or six times, and then some Medicines he call'd Strengthners; insomuch, that in about three Weeks, I heard no more of my *Running Nag*, and paid him, and as he assur'd me, thought my self well, and away I went well satisfy'd; but in about three Weeks time after, I began to be in Pain all over me, and grew upon me more and more, that I could scarce walk; every one call'd it a Rheumatism. I had a Physician who came to me, and enquiring into my condition, whisper'd me in the Ear that it was the *Pox*; but I forgot to tell you that when the Pains increas'd, I was advis'd to Sweat, which I did with *Venice Treacle*, &c. whereupon I had Blotches all over me that turn'd to white mealy Scabs, which my Physician said were *Pocky* ones, and order'd me something for the present, which set me upon my Legs a little, that I made a shift to go in a Coach to that d——d *Quack* that *Poxt* me, to shew him how I was, who, a P——gue take him, told me I had got it a-fresh, and that I must drink his

Royal

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Royal Decoction, as he call'd it, which would Cure me, but I d—d his Ignorance and Knavery, and with a few hearty C—ses, God forgive me, I left him, wishing him to have my Distemper. The next day I saw my Physician again, to whom I told the whole Story, as I have now done to you, who laugh'd at my Folly, as well he might, that I should be drawn in, and bubbled by one of the most notorious *Quacks* of the Town, which, he says, he and every one knows him to be, he knowing him to be such many Years: But upon enquiring of my Physician what I must do to be well, he told me I must be Salivated out of hand, and advis'd me to you; telling me that you lately Cur'd a very good Friend of his, a Knight, that he recommended to you, who no body else could Cure, and that you was a Man of Judgment and Honour, and would do me Justice. I therefore having told you the whole Story, desire you, good Sir, to consider of my Case against this Night, when, about seven a Clock, I will wait of you at your House, and beg of you by all that is Sacred, you would put me in a proper Method, and finish my Cure with all the expedition you can, for which you shall be honourably and gratefully rewarded; but you must excuse me, dear Sir, that I am oblig'd to desire you never to enquire, who or what I am, or the Physician's Name that advis'd me to you, because by that means I shall come to be known, for whatever you must have, I will pay you down before-hand, to avoid your suspecting me. I
hope,

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hope, Sir, for all what my Doctor says, it may be done without Salivation, but when I wait of you, you will know better. Why do you and others of the Profession, suffer such a Dog to live under your Noses? send him packing with a P—x to him to his own Country, to kill the People there with his d——'d *Turpentine* and *devillish Decoction*, for I have been told since that he has spoil'd several. Good Sir, don't fail being in the way at seven at Night; in the interim favour me with a line by this Porter whether you receiv'd my Letter, fairly Seal'd in three Places; and one thing more I have to request of you, that you would not let this be seen by any, but burn it as soon as you have read it, my Hand being remarkable, and thousands of this Town know it. I beg your Pardon for this tedious Scrol, and am, Dear Sir,

Your most humble and most obedient
Friday Morning. (tho' unknown) Servant.

This letter sufficiently shews the Ignorance of the Man in those Cases, and how can it be thought or imagin'd by any, he should be otherways than Ignorant, who, for all his Life-time, as far as I know, at least for many Years, has got his Living by casting of Piss, and Telling of Fortunes, as we are told by an Advertisement lately Publish'd in the News-Papers; and which, it seems, will be demonstrated in a Book preparing for the Press by one Dr. Fitcherton, a regular Physician; as also that a Book of that Disease set forth by that Quack, is

all

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all other *Mens Works*. So far I know my self of it, having run it over, that great part of it is my Book of the Venereal Disease abridg'd, he having transcrib'd in many places, the very Words and Sentences, and dispos'd many of the Paragraphs in the same Order as mine are, which is such Plagiarism, that I have directed some hints to that worthy Gentleman that is answering his Book, which I hope he will so far favour me as to insert. Such is the ill Nature of Foreign Audacious QUACKS, who care not what they do, who they Steal from, or who they Ruin, so they get but the Money, which is all their Aim and Design; but 'tis hop'd by the Methods now a taking to suppress all Foreign and Domestick Quacks, Mountebanks, Fortune-Tellers, &c. which are the very Pest of the Nation, he, who is one of the Tribe, will be Silenc'd, and shewn better Manners than has been taught him in his own Country and made to know, that tho' the Mob may for a while, yet the Wise part of the People of England are not to be so abus'd by Strangers.

From this very Quack, some time since, came a Gentleman to me, who by taking his Drink, which he calls the Royal Decoction, was brought into an involuntary emission of Urine, had such a Propensity as that he could not hold it a minute, but would come away in his Breeches, insomuch, that he was difficultly sav'd from a Diabetes: He was from a plump fleshy Man, brought by drinking that Decoction, into a thin, wasting, declining Condition, and tho' he went thro' his Method for thirty Days, was so far from being Cur'd of his Indisposition (which that Quack told him was the Pox, which I aver, and can make it appear, was nothing of that Disease) that he was rendred much worse, even to
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the endangering a Consumption as well as a Diabetes, which might have cost him his Life. I undertook him and Cur'd him, and had twenty Guinea's for my Pains. These Relations afore spoken of, I aver and can prove to be Fact; as also others under the same Quack's hands, taken notice of in my Book of the Venereal Disease, Sixth Edition, to which I refer the Reader for further Satisfaction; and have besides, divers other well attested Relations and Accounts of his managing Venereal People, which as opportunity offers, may be made Publick by

*From my House in
Hatton-Garden, the
further end of the
Street on the left
Hand beyond the
Chappel, as you turn
in from Holborn,
John Marten, Sur-
geon, writ over
the Door, London,
Decemb. 20th, 1708.*

John Marten.

The Matters contain'd in
the ensuing APPENDIX,
are comprehended in the
two following Chapters.

C H A P. I.

OF the Secret Parts of Man, the Impo-
tency, and other various Imperfections, De-
fects, Imbecilities and Diseases thereof, which
Defile and Ruin the Health of himself and his
Posterity, obstruct Conjugal Delectancy and Preg-
nancy, with their various Methods of Cure.
Page 1

C H A P. II.

Of the Secret Parts of Woman, the Imperfections,
Defects, Imbecilities, and Diseases thereof, which
Defile and Ruin the Health of her self and her
Posterity, obstruct Conjugal Delectancy and Preg-
nancy, with their various Methods of Cure; as
also of Generation and Conception, and the
Causes and Cure of their Miscarriages. 62

Which Matters are digested into the follow-
ing Order.

The wonderful Wisdom of God in the contrivance of
the Secret Parts of both Sexes.

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What

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Gonosologium Novum.

CHAP. I.

Of Impotency in Men, and the other various Imperfections, Defects, Imbecilities and Diseases of their Secret Parts, which Defile and Ruin the Healths of themselves and Posterity, obstruct Conjugal Delectancy and Pregnancy, with their various Methods of Cure.

IT is allow'd by all rational Men, that the Generation of Humane kind, above all irrational Animals, as *Aristotle* and many other Writers curiously have observ'd, is the most perfect, exquisite and wonderful piece of Workmanship in the Creation, and for whose propagation and perpetuation, during the Being or Continuance of the World, God Almighty has ordain'd a successive Generation, by the action of Procreation ; to facilitate which Act, it hath also pleas'd him of his unspeakable Council and great and inestimable Wisdom, to provide two Sexes, and furnish each, not only with Instruments of Generation, proper to the nature and quality of their Sex, but also has endued each with natural Instincts, prompting them to the use thereof with desire,

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in order to perpetuate the Species, by producing new Creatures to supply the room of those who are gone ; without which desire, what rational Creature would have taken delight in so filthy, so contemptible and base a thing as *Venery* is ? And indeed, had not Nature tack'd a more than ordinary pleasing Sensation and Desire to each Sex, in the Act, by giving those Parts such a quick tender Sense and transporting Titillation, and which with all the artillery of Reason we are not able to controul, (so furious is our passion for the Embrace,) we should have no manner of incitement or inclination to the performing it ; and consequently Procreation must soon cease and be at an end : For Man, a Divine and most noble Creature, endu'd, as said before, with Reason and Understanding, would never yield to make his mind subject to a thing, so Abject and Filthy, so Unclean and Brutish as is carnal Copulation, were he not incited by the power of those Venerous Ticklings we have spoken of, which Nature hath plac'd in the *Genital Parts*, and furnisht with more exact and exquisite Sense than any other parts of the Body besides.

These things consider'd, brings me forth to the Definition and Structure of those Curious, and, as some say, noble Parts ministring to Procreation in each Sex, which I shall in pursuance of my promise made in the sixth and last Edition of my Book of the *Venereal Disease* lately Publish'd, set forth particularly, so far as is necessary, and I am capable of doing, and shew the wonderful operation of Nature in Generation, and seek out the Infirmities, Diseases and Causes that hinder Generation, and from thence prescribe means to remove or cure those Defects and Diseases, and consequently assist Nature, and further her in a concern of so much Variety and Curiosity. I shall begin as order directs, first with Man, and mention a little distinctly his Parts ministring to Generation, the better to lead us to the Infirmities and Diseases thereof.

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The Instruments of Generation in Man, consists of divers Parts, and are to be consider'd as they are distinguish'd, under divers Names and Significations proper to their various Dispositions and Offices: The *Vasa Preparantia* are Organs or Vessels to prepare Matter for the *Seed*, and consists of Arteries and Veins, which are accompanied with Nerves and Lympheducts; the Arteries afford Matter for the *Seed*, and they are called *Arteria Spermaticæ*: The Veins bring back again the Blood that is superfluous to the making of *Seed*, and to the nourishment of the *Testicles* or *Stones*, and they are called *Venæ Spermaticæ*. Some Vessels make the *Seed*, and they are the *Testicles* or *Stones*; some convey the *Seed* from the *Stones* to its Cellules or Store-houses, or Conservatories, being thoroughly concocted and perfected by the heat and force of the *Stones*: Other Vessels hold or contain the *Seed* till the time of Copulation, and they are called the *Vesiculæ Seminales*, and that which conveys and discharges the *Seed* out of the *Vesiculæ Seminales* into the Womans *Matrix* or *Womb*, in the act of Coition, is called the *Penis* or *Yard*; and others again moisten, with a certain Liquor, the *Urethra* or passage of the *Yard* through which the *Seed* is emitted or sent out, and those are called in Latin *Prostates*, or *Prostate Glands*, without which moistning of the *Urethra*, the Salts of the Urine would prove too sharp and fret the passage, to the making the Patient frequently uneasy.

The *Testicles* or *Stones* in Men are called in Latin *Testes*, that is, Witnesses, because they Evidence or give sufficient Proof of ones being a Man, and are called in Greek *Didymi*, i. e. Twins, because according to Nature they are always two, tho' we have divers Instances of some having but one, and of others having three or four *Stones*, and again of others naturally Born without any. Those who have three or four, have not the advantage of others who have but two, because instead of being more fertile by the

number, they become rather more Impotent, it being observ'd that the prolifick Virtue is distributed into too many Parts to be of any force for Generation, whatever they might be for Lust and Pleasure, as *Agathocles*, King of *Cicily* formerly, and others now well know. Yet I have had it confidently asserted that all the Descendants of a certain illustrious Family in *Germany*, had three Stones, and were thereby keener Bedfellows than other Men. And it has been assur'd, that a certain Person of Quality, not unknown to some, had three, and that the greatest part of his Family were as well provided. The *Stones* are accounted, and that very justly, among the principal Parts ministring to Generation; and tho' they are not necessary to the Life of Man, yet are very necessary to the conservation of the Species, since, by the loss of them, Man is very much injur'd, not only as to the Strength, Activity and Vigour of his Body, Acuteness of his Reason and Judgment, &c. but is the sole hindrance as to Procreation, which perfectly unmans him; for we see those that are Born without *Stones*, or are Castrated, are much more Effeminate and Womanish, with squeaking Voices, little or no Beards, &c. and thereby despis'd, especially by the Women.

The *Stones* are whitish and soft, of a Substance peculiar to themselves, the like being not in the whole Body besides; having no cavity or hollowness in them, but are compounded of innumerable little Ropes of *Seed*-carrying Vessels, ty'd to one another by very thin Membranes, and joined or continued to one another, and carry the *Seed* in their undiscernable hollownesses. They are, as said before, in number two, hanging out of the Belly at the Root of the *Yard*, and enclos'd in the *Scrotum* or *Cod*, which is a Purse consisting of two Membranes, and which are styl'd common, because they equally cover both the *Testicles*; the shape of the *Stones* are Oval, or Egg-like, only a little flattish, differing in magnitude in
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several Persons, but each naturally equal to the other, and not the right one bigger than the left, or that Male-Children are begot by the right, and Female by the left, as is falsely alledg'd, but the mean or usual Size is about the bigness of a Pigeon's Egg, or somewhat bigger; in some I have seen them as big as small Hen-Eggs, and the size of the *Yard* in proportion. Some Authors inform us, that in some Persons the *Stones* and *Yard* both, have lain hid in the Belly till the Age of Puberty, at which time they have appear'd upon the occasion of some violent Action perform'd by the Parties, who had pass'd for Girls, till that accident discover'd their Manhood. I saw, some time since, a Lad of 13 Years of Age that had no *Testicles* or *Stones* in his *Cod*, and whose *Yard* was scarce an Inch out of the Belly, but never saw all the Members so obscur'd as not to discover the Sex. The use of the *Stones* is two-fold, one to turn the Blood brought by the *Arteriae Preparantes* out of the Veins, and impregnated with Animal Spirits into *Seed*; and the second to add Heat, Vigour, Strength and Courage to the Body, to fit Man to the act of Copulation, in order to Generation, as we see Gelding to the contrary makes manifest, for such as are Castrated or Gelt, as said before, have all those pleasing Functions impair'd, and so render'd impossible to perform the Act as they ought, tho' some say, Men have not only Copulated, but got Children when they have had no *Stones*, but it seems incredible. The ancient Philosophers say, That if Man's *Testicles* or *Stones* were plac'd within his Belly, as Womens *Stones* are, that additional Heat would so augment the natural Heat of his *Stones*, as that there would not be a more Lustful or Lascivious Creature in the Universe; for Experience justly shews that those Animals which have their *Stones* within the Body, are much hotter, and more Fruitful than those who have them without.

But to have a just Notion of the use of the *Testicles* in Man, we must heedfully observe that the *Spermatick Arteries* always march between the circumvolutions of the Veins, to the end, that the Blood they contain may be heated, rarefy'd, and put into motion by the heat of the Veins, and by that means be qualify'd for an easie Filtration in the *Testicles*, where the precipitation commences to make *Seed*: For the most refin'd, *Volatile* and penetrating part of the Blood is strain'd out from the rest by the Glandulous Pith of the *Testicles*, which gives passage only to the finest Particles, and obliges the rest to return by the Veins. This part of the Blood thus filtrated is rais'd to a just degree of perfection, by the length of the Pipes through which it passes, for the slower that a Liquor moves, the more time is given to its Particles to subtilize themselves. Besides, there is a further addition to its refinements accruing from the windings and turnings of these Pipes; for its Particles (that is of the Blood) procure a mutual disunion, by whirling about, rebounding and jostling one against another; nay, it is likewise depurated in the *Excretory Ducts* of the *Testicles* and *Epididymis*. In the passage which we call *Deferens*, or as some *Ejaculatoria* (because in the minute of Enjoyment they squirt out the *Seed*) 'tis perfecter than any where else; for, in effect, it begins there to assume a white Colour, and turn frothy, whereas in the *Testicles* 'twas only grey and fluid. But the finishing stroke of its perfection, that is, the Features and the Impression of true *Seed*, is owing to the *Animal Spirits* employ'd in the Amorous Passion; for the tricks of Love, not only puts the *Seed* in motion, in order for evacuation, but also alters it, by rendering it sparkling and active; and the more a Man is incited to the Act of *Venery*, and his desire rais'd, and yet delayed as to Enjoyment, the *Seed* is rendred better elaborated, and by consequence impregnated to a more perfect Fertility; 'tis then that it breaks out, when the Imagination is fir'd by Amorous Thoughts,

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the Passion stirring up and rarifying the *Seed* in such a manner, that it forces up the Suckers which guard the Orifices ; but the greatest ingredient in promoting its egress, is the compression of the fleshy Membranes which cover the Cisterns, and are contracted by the affluence of the Spirits : at which time also the *Prostate Glands* squirt out a Fat and Oily Liquor, which covers and embraces the Volatile and penetrating *Seed*, that would otherwise evaporate and disperse.

The *Vesiculæ Seminales*, or *Seed Vessels*, are compared to the Guts of Birds, which in some windings dilate themselves, and in others divide ; they have one side longer and thicker than the other ; their broadest part is about an Inch over, and their Cavities are unequal, some being greater, others less ; and tho' by some they are compar'd to a bunch of Grapes, yet they are not separated by a Membrane like Grapes, for the Cells communicate with one another, and those upon the right side are separated from the left, they are seated between the Bladder and straight Gut near the *Prostates*, and serve for a Cistern to the *Seed*. From these Vesicles there spring two small *Ducts*, call'd the *Ejaculatory Ducts*, and are not above an Inch long, near the Vesicles they are broad, and narrow as they approach to the *Urethra*, or Passage of the *Yard*, which they perforate, and on its inside at the place of their entry, do form a small *Caruncle* or *Tuft* call'd *Verumontanum*, which is a sort of a small valve that keeps the Urine as it passes thro' the *Urethra* from entering the two *Ducts*, and also obliges the *Seed* when 'tis squirted out in Coition or otherwise to turn towards the *Yard*, and not towards the *Bladder*. This *Caruncle* or *Tuft* has been taken by several Surgeons, in probing the *Urethra*, to be a *Carnosity* ; because it resists the Probe, upon putting it down the *Urethra* ; and one lately taking it for a *Carnosity* in a Gentleman that had a *Clap*, kept him a-Bed upon his Back for 12 or 14 days, with a medicated *Candle*

or *Cannula* all the while in the passage, with a purpose, as he thought, to consume the suppos'd *Carnosity*, when all the while he never had any, but was only that Tuft, as I convinc'd him upon search; so that the poor Gentleman was mortified with great pain to a very ill purpose. This Caution is worth all young Surgeons notice.

The two *Ducts* just now mention'd, are justly call'd *Ejaculatory Vessels*, because in the heat of Action or time of Coition, they really throw the *Seed* off the *Vesicles* into the *Urethra*; and doubtless they are endow'd with an exquisite Sense, because they are the chief Subjects of the Pleasure that attends Ejaculation. They were unknown to the Ancients, who asserted, that the *Seed* is carry'd from the *Vessels* to the *Prostata*, and ouzes out at these Glands thro' several imperceptible Holes into the *Urethra*; and that the pleasure of Enjoyment is owing to the violent Efforts of the *Seed*, in passing the Pores of those Glands. But Anatomy shews us the contrary, and that their Opinion is groundless. Indeed the *Prostates* do separate a certain slimy Humour, which they might judge to be *Seed*, which yet is no more than a slimy Humour or Mucous, which the many *Vesicles* of those white spongy Bodies contain, and empty themselves frequently, especially upon a strong Erection of the *Yard*, into the Cavity of the *Urethra*, as we often see some drops of it at the Head of the Nut, and also at other times, to guard that passage from the Acrimony of the Urine. These Glandulous Bodies or *Potestates*, are harder than other Glands, and are two of them, seated one by the other, at the Root of the *Yard*, upon the Sphincter Muscle of the Bladder, at the Head of the *Urethra*, which runs between them at that part where the *Caruncle* call'd *Verumontanum*, which we a little before spoke of, is inserted; and is alledg'd to be the ordinary Seat of a *Clap*, upon the plea, that some volatile Salts fastening there, occasion Ulcers that corrode them. But I rather think

think the general Seat of *Claps* to be upon the Orifice or Orifices of the small *Ducts*, or their *Caruncles*, which convey the aforesaid slimy Humour from the glandulous Bodies to the *Urethra*, which lie round the hole thro' which the *Seed* passes, there being no less than ten or twelve of them, each of which is shut by a small *Caruncle*, to prevent the continual efflux of the Humour, which has always the precedency of the *Seed*; for the use of the *Prostata* is to make a secretion of a slimy oily Liquor out of the Blood, to receive it for some time in its *Vesicles*, and to squeeze it out by degrees, thro' the ten or twelve, as said before, small Pipes, which open into the *Urethra*, and emit the slimy Humour, to moisten, grease, and liquor the *Urethra*, to prevent its drying and withering, and to keep it always slippery, and so both, as said before, secures the passage from being injur'd by the *Urine*, and serves for a Vehicle to the *Seed* in the time of Ejaculation; for 'tis certain, that if the *Urethra* were not moistened by some liquor, some part of the *Seed* would stick to its sides in the emission; and so being less spirituous in the *Ovarium* than it was in its departure from the Seminal Vessels, 'twould fall short of Generation. Thus we see that that slimy Liquor is no true *Seed*; if it was, Eunuchs, who have it, as well as others, would get Children, which they cannot do.

Nature had labour'd in vain, in affording *Seed* qualify'd for the forming of Man, by unfolding the Egg in the *Ovarium* in Women, if she had not provided an Instrument to convey it into the Woman's Womb, viz. the *Tard*; which is therefore a necessary Organical Instrument or Part, the *Causa sine qua non*, or Part without which a Woman cannot be pleas'd or got with Child, and is call'd in Latin *Penis*, à *Pendendo*, to hang, because it hangeth out of the Body, or without the Belly; it is also call'd by divers other Names as *Virga*, *Membrum Virile*, because it distinguishes a Man from a Woman, *Mentula*, *Veretrum*. &c. not mentioning those obscene Names invented by lascivious People, which

which are too rank, and the more befitting Brutes than Christians to be taken notice of here. It is a Part in great Esteem among the Women; for if by any accident they see it, so as not to be seen or known they see it, it instantly inflames their Hearts with a Passion not presently asswag'd. The make of the *Tard* is long and round, yet somewhat flat on the upper side of it, plac'd under the *Os Pubis*, or Hairy Part; which situation is very commodious, in regard it does not annoy the other Parts in the time of Enjoyment, and is appointed for two uses, *viz.* for the Urine to pass out of the Bladder, and for the Seed to pass thro' to be convey'd into the Woman's Matrix or Womb; and as the *Stones* differ in several People as to magnitude, so doth the *Tard* both as to thickness and length; in those that are not much given to Venery, it is bigger and longer, say some, others the quite contrary; and in short Men is generally observ'd to be longer than in tall Men. In half-witted People it is generally pretty large, the length of the largest being most commonly, when erected, nine Inches long, and four Inches in circumference. It is of a peculiar sort of Substance, tender and nervous, compos'd of Vessels, Muscles, Scarf-Skin, and Skin, of a texture finer and softer than any other part of the Body; which is the reason that it is of so exquisite a Sense. It is not bony, grissly, or fleshy, as it is in Dogs, Wolves, and Foxes, neither has it fat, for that would occasion it to be soft, flaggy, unactive, and by its unctious and insensible Nature, wou'd cloud and sink the Sense that is requisite to excite Love-Passion, besides it would hinder its erection into that stiffness as is necessary to caress a Woman; and consequently would melt; and instead of prompting, would dull and flatten the great delight taken in the Act of Venery; and is compounded of so many Nerves, Arteries and Veins, as renders it of a fine and delicate Substance, for the more convenient distribution and relaxation that is necessary;

cessary ; for if it was bony, as the Pizzles of the Creatures are which we now mention'd, it would cause many Injuries ; for we see when Dogs couple they are lin'd together after the Act for some time, because the Dog's Pizzles swells in Coupling, which is by reason of its dryness, and the straitness of the Passage of the Bitches *Matrix*.

In the End or Head of the *Penis* or *Yard*, is the Pipe or *Duct* call'd the *Urethra*, for the emission of the *Seed* in *tempore coitu*, and the Urine to pass thro' ; which, as said before, for their better facilitating, is furnish'd with a Muscle, to lubricate the expression of it, lest the *Seed* should adhere to the inside of the *Membrane*, as all viscous Fluids, as the *Seed* is, may probably do, were the Channel absolutely dry, whereby its Progression would be hindred. Sometimes it happens that Children come into the World without this Perforation, in which case care must be taken to make one ; or if the hole be naturally too small, it must be enlarg'd ; for otherwise the time of Pissing would be too long, and the *Seed* could not be thrown into the Womb with the necessary speed to Impregnate.

The Head of the *Yard* it self is call'd the *Balanus*, or *Glans*, from the resemblance it bears to a Nut, and is interwoven with Nerves, and exquisitely Sensible, being cover'd with a very fine thin *Membrane*, which occasions that pleasing Titillation by rubbing upon the Womans *Matrix*, and is the principal seat of pleasure in the act of Copulation ; being smooth and soft, to prevent its hurting the *Matrix*, and runs in some measure to a point, to facilitate its entry. In the time of Erection of the *Yard*, the Blood and Spirits repair to the Glans in great quantities, which swells it, and renders it of a lively red colour, which upon their retreating the *Yard* grows flaggy, becomes pale and shrivell'd. I say, when the Blood and Spirits flow to the *Yard*, it Erects ; because the fancy being struck with the apprehension of the Pleasure, the
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Animal Spirit is thereupon rous'd, and repairs with an impetuous force to the Nerves of the Organs of Generation, which it puffs and bloats up by mixing with the arterious Blood imported thither by the Arteries, and upon the mixture of these two Liquors, a Fermentation or *Ebullition* ensues, which causes Erection. This Nut is surrounded with a Ring or Hoop as with a Crown, and is cover'd with the *Preputium* or Fore-skin, which is of a loose texture, for the better covering the Nut, and furling it self up behind the Ring or Hoop, to uncover it; therefore serves as a Cap to the Nut, and to enlarge the pleasure that attends Enjoyment, for in the act of Coition it slips backwards and forwards, being tied together with a membranous String call'd the *Frenum* or Bridle, and causes the greater pleasure thereby, both to the Man and the Woman; also in the act of Copulation it shuts up the Mouth of the Womans Womb, and hinders the ingress of the cold Air, whereby Conception is the sooner forwarded and secured. The cutting of this *Preputium* or Fore-skin, is done by the *Jews*, and call'd Circumcision; by having of which taken away, 'tis said those People lose much of the pleasure in the act of Copulation, especially their Women, who choose rather, for that reason, to lie with Christians than those of their own Nation.

That part above the *Penis* or *Yard*, which is cover'd with Hair, is call'd the *Pubes* or *Share*, and the Parts of the Side the *Inguina* or Groins, and the Passage underneath, from the *Cod* to the Fundament, is call'd the *Perineum*; all which, that is, the *Share*, *Scrotum*, or *Cod*, part of the *Yard*, next the *Belly*, *Groins*, and *Perineum*, in grown Persons are clad with Hair, which begins to grow out at the years of Puberty, viz. at about 14 or 15 years of Age, and serves as a Veil to hide or cover the obscenity of those Parts, which Parts are indeed wonderfully and curiously made, and which we ought to admire the handy-work

work of the Almighty in, when we consider, that these Parts, above all the Parts of a Man's Body, should feel in the Act of Copulation such exceeding Tickling and Pleasure, as if the Soul was at once sallying out of the Body, to communicate it self to another.

The Ancients ranked the *Yard* of Man among the number of their *Gods*, and gave it the name of *Fascinus*, as having power to drive away Witchcraft, to shew us what Empire it had acquired in the World; for that no Charms or Enchantments can equal it. And not only the Antients, but in our Age also, it is a Part had in great veneration; because it engenders Love, and is the Father of Humane Kind, and the Origin of the rest of the Parts we are compos'd of. It was had formerly in so much veneration, that as in the History of *France*, is observ'd, one *Villandre* committed High Treason, in touching with his Hands the Privy Parts of *Charles IX.* King of that Country. The Law of the *Old Testament*, orders the Woman's Hand to be cut off, that should scornfully or injuriously have handled those Parts; and that same Law, as well as the New, doth not allow any Man that has any defects in the engendring, or Privy Parts, to be admitted into the Church of God; in such veneration had they those Parts.

Having thus briefly given a discription of the amorous Parts of Man, we come now to speak of the Natural and Accidental Defects, Infirmities, and Diseases of those Parts, that hinder Generation, and whence it is that Man is so frequently rendred incapable of Generating, and even of Copulating; and here, tho' we are loth to expose the Misteries and Deficiencies of Love and Wedlock to the Eyes of the World, yet the great Inconveniencies that do attend the concealing those things, as the many complaints assure us, gives us greater reason to set them forth, since we know the unspeakable Service it will be to Mankind in general, and how much those People whose cases

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it strikes, would be better satisfied, and pleas'd to come to the perfect knowledge thereof; besides, they are not unsensible, that Physicians and Surgeons well know what passes between Man and Wife in the State of Wedlock; and that if on one hand Sin has tack'd Shame to this knowledge, on the other hand, to use *St. Austin's* Words, 'Nature hath plac'd nothing in the Secreters of Man and Woman, but what is very wonderful, very delightful, and very pretty; and which we ought more especially, for the sake of Procreation, to take care to keep rectified and in order.

The Genital Parts of Man have commonly in most their just Dimensions, and should have so in all, Nature having establish'd Laws for all the Parts we are compos'd of. The Man's *Yard*, according to the same Laws ought not, generally speaking, to be above six or seven Inches long, and three or four in circumference, but when erected, as hinted before, is nine or ten Inches long in some, and four or five Inches in circumference, but the former is the most proper and general Measure, and is what Nature has kept to in the Formation or Make of that Part in most Men; and if in others it be longer and bigger, it serves not so well for Generation: For which reason the Inhabitants in the Southern Countries, who are generally so provided, are not so proper for Procreation, as we that live here in the Northern one.

Casuists and Lawyers think themselves oblig'd to take notice of the Imperfections of the Genital Parts, for the good of Peoples Souls, by refusing Marriage to such as they judge incapable, and separating for some time Husband and Wife, that may be indispos'd for Matrimony, thro' some Infirmities of the Genitals; tho' it is most properly the Physician's or Surgeon's Business to know it; and they believe it, because they are only capable of removing them, that is, to remedy such Defects and Distempers that are curable, which hinder mutual Caresses, and those reciprocal Liberties allow'd between Man and Wife in Wedlock;
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for Mairrimony being instituted by Divine Authority, for the begetting of Children, there is reason to believe, that if the Genital Parts of either Sex are not in a capacity to admit a strong Conjunction, the design of holy Church in confirming this Sacrament, will, in a great measure, be frustrated; and if there be those Defects as to hinder the Conjunction of Male and Female, which Conjunction must precede Generation, then there can be no Children; for Copulation failing, thro' natural, accidental, or other Infirmities, in either Sex, 'tis in vain to hope for Children till those defects are removed, because one is the consequence of the other; and this, doubtless, is the Cause of so many complaints abroad for want of Children, noble Families being extinct, and fine Estates given to we know not who, for want of Off-springs to enjoy them. In order therefore to come to the remedying those Deficiencies and Diseases in Men, we shall first shew what they are, and then speak of their Cure.

There are then divers Infirmities and Diseases that attend the virile Parts of Man, and hinder Copulation and Generation. As first, the length of the *Yard* very much hinders, and that not only Generation, but causes great Pain to the Woman in Copulation; in the Act of Coition, the *Yard* being forc'd to the very bottom of the *Womb*, as it cannot be otherwise when so long, occasioning most cruel Torment, makes the Women cry out, deprives her of her Senses, and quite stupifies her; from which action, if not presently forborn, ensues a great effusion of Blood, Loosness and other Inconveniences scarcely to be remedied. I knew a very lusty Man that married a very small Woman, and by means of his *Yards* being of almost the longest Size, his Wife could not suffer him to have to do with her without a great deal of Pain; it was large as well as long, which largeness was judg'd, by a Physician or two they both apply'd to, to be the cause of that uneasiness, and order'd

order'd him Stiptick and Astringent Fomentations to reduce it, but in vain; he apply'd himself to me, and told me his Case, I presently apprehended 'twas the length of it that did the mischief, and to remedy it only advis'd him, from the Ingenious *Vernette*, to make a hole through a piece of Cork, lin'd with Cotton on both sides of about an Inch and half in thickness, and put his *Yard* through the hole, fastning the Cork with Strings round his Wastle, whenever he caress'd his Wife, which he did, and she never complain'd afterwards, but conceiv'd and had several Children, tho' before had been marry'd four Years, and never conceiv'd in all that time, nor could it be expected she shou'd, she always, before, dreading (as her Husband told me) his having to do with her; besides, it is a question *Aristotle* and *Galen* put, whether the *Seed* passing through so long a *Yard* be prolific or not, of which some think it is, and some not. As for the bigness of a Man's *Yard*, it very rarely happens that any Woman complains of it, or is any ways incommoded by it, for her *Privy Parts* being Membranous and Flethy, widen and extend easily at Pleasure, especially if the Woman be before-hand dally'd with, and her Inclination and Desire to the Act rais'd by the Husband's Wantonness; tho' I have known some so very strait, as scarcely to admit their Husbands, at least with very little Pleasure, unless just before and after the flowing of the *Courses*, when the *Vagina* by that means, is more than ordinary relax'd; to remedy which, I have advis'd, with very good Success, the Woman to widen the *Vagina* or Neck of the *Womb* with *Emollient Fomentations* and *Injections* of *Lilly-roots*, *Marshmallow-roots*, *Lin* and *Fenugreek-Seeds* in Milk; and the Man at the same time to contract the bulk of his Member with *Astringent Cataplasms*, such as are made of *Pomegranate-Peels*, *Balaustians*, *Plantain*, *Knot-grass*, *Shepherd's Purse*, and the like; but as it is easier and safer by far to widen the *Womans Vagina*, than to endeavour to contract

or lessen the Man's virile Member, that is the way which I advise all to remedy the Malady, tho' it be what scarce one Woman in an hundred complains of.

The straitness of the *Frænum* from a Natural Cause, which is a contraction of the Bridle that ties the *Prepuce* or Fore-skin to the *Glans* or Nut of the *Yard*, like as Children that are Tongue-tied, is another Cause of Incapacity, whereby the Man cannot conveniently Copulate, and consequently Generate, it causing the *Yard*, when it stands, to bow down its Head, and occasion Pain; so that if his eager Desire does prompt him to Copulate, it encreases the Malady, that he does it with much more Pain to himself, and very little Pleasure to his Wife, not mentioning the almost, or altogether impossibility of having any Children. To remedy this is not very difficult to those that understand, for 'tis only just clipping the String, or that part of the *Frænum* with a pair of Scissars, the doing which, hinders the *Prepuce* or Fore-skin adhering to or joyning any more with the *Glans* or *Nut* of the *Yard*; which Pain or Soreness, by clipping, is as soon healed almost as made, by only applying a pledget of Lint wet in the white of an Egg beaten to a Water, repeating the application every Night and Morning for a few days together, 'till it is found to be perfectly cicatriz'd; and this way of remedying is far beyond tearing or cutting this Filament with the Nails, as some Midwives have done to Children born in this condition, as well as practising the ill custom to Tongue-tied Children, which it's too well known have not always escap'd without Inflammations and worse Disasters.

The distortion or crookedness of the whole *Yard* is another infirmity many Men are troubled with, whereby they are utterly incapable of performing the conjugal Duty; for this crookedness is natural, and is so both when erected, and when relax'd, and when is so, it is almost impossible for a Man so much as to

enter his Wife ; and this crookedness is frequently accompanied with an adhesion of the *Prepuce* or Foreskin to the *Glans* or *Nut*, making the end so monstrous large, and below the *Nut* so small and contracted, that the *Nut* is drawn all round double, as to make a very odd sort of a figure, I never knew but one Man so, and he was besides that a perfect *Æsop* in shape, being distorted in almost all parts of the Body: For this indisposition there is no remedy, tho' *Hildanus*, a famous Physician in his time, tells us of a young Man of twenty Years of Age, who being Married to a young Virgin, found himself Impotent by such an infirmity the very Nuptial Night, to remedy which, this Physician perform'd himself by the Knife, an operation upon him, whereupon he was Cur'd, and was afterwards so capable of satisfying his Wife, that she never had Cause again of complaining of her Husband's Impotency. But by the manner of the operation, this young Man's Case must be something different, or much more tolerable to be remedied, than the Case I have above made mention of.

There is another sort of a crookedness of the *Yard*, when it is erected only, by means of a fleshy Excrescence growing upon one side of the Nerve of it, or upon the *Nut*, and is commonly hard, as big sometimes as a Bean, having none or but little dull Pain, and that even when press'd or squeez'd, when the *Yard* is down, but when erected and felt too or squeez'd, tho' never so little, the Pain is insufferably great, especially when strain'd or bended, standing contrary to the Laws of Nature, in an ugly crooked posture, utterly incapacitating a Man for the act of Generation. This infirmity is commonly caus'd by the *Veneral* Distemper, and its Cure is to be manag'd accordingly, which some say must be by softning Emollient Medicines, but in truth they do but increase it, for 'tis Astringents, &c. that must do it, but the Cure of this Malady falling directly under
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the consideration of *Venereal* Cures in general, I rather choose to refer the Reader to the last (*viz.* Sixth) Edition of my Book on that Disease, where the Cure is particularly set forth, than make repetitions of it here in this.

But for crookedness of the *Yard* in general, *Houllier* advises to place the *Yard* in a Leaden Mold and keep it there for some time, by which means it will be brought to a straightness, as he says he did one upon wearing such a Mold for a considerable time. But I believe the success will not answer the Trouble.

Some Men by having very short and little *Yards*, have found great inconveniencies upon Marriage, their Instrument of Generation being too short and too small to please a Woman, or Unite or Copulate with their Wives, for which reason Children not coming, many differences have arose. *Platerus*, an ancient Physician, tells us of a Man that had only a *Glans* or *Nut* of the *Yard* cover'd with a *Prepuce* or Fore-skin, instead of the whole Member; and I have known several my self, whose *Yards*, when erected, were not above three Inches long, and not bigger than one's Finger. Those short and small *Yards* happen from natural as well as accidental and *Venereal* Causes, and the former very seldom to be remedied, the two latter indeed have been restor'd, proceeding from Diseases, which being remov'd, the effects have ceas'd; but the former Infirmary being from want of matter in the Mothers Womb to frame the *Genital* in proportion to the other Parts, the defect has happen'd, as we have observ'd in some that have been born in other Parts deficient.

For 'tis not probable that a Member of two or three Fingers breadth should be of sufficient measure to satisfy a Woman and get Children; for such commonly want at the same time Strength, Heat, Spirits and Seed, and if it happens that any thing is emitted in the amorous Assault, 'tis no more than some Serosity that has not all the qualities requisite for

Generation, which humour the Woman may strive to receive, but can never impregnate, it wanting the disposition necessary for such a work; besides, by a Man's endeavouring, who has so small a *Yard*, to lie with his Wife, is commonly rendred more Impotent. *Galen* and *Fallopins* have propounded some Medicines to Cure this infirmity, yet are believ'd to be of very little effect, especially for the making the *Yard* longer or bigger, but to furnish the Vessels with *Seed* and to Spirit it, if there be no defect on them, something may be done to good purpose, and that by rich Broths, delicate Foods, and excellent Wines, which nourish much, but then they must be continu'd, for without a perpetual supply of Spirits procured by those rich Foods, &c. it would be impossible for the *Yard* to erect it self and continue stiff, or the Vessels able to squirt the *Seed* into the Woman's Womb, for the propagation of the Species.

The largeness and length of the *Prepuce* or Foreskin of the *Yard*, is an infirmity very troublesome to some Men, and doubtless very much hinders Procreation, for the *Prepuce* hanging so much over the *Glans* or *Nut*, and receiving the *Seed* when ejaculated, like a purse, and it staying there, hinders impregnation, the prolifick Virtue of the said *Seed* evaporating, before it be emptied thence into the Womans Womb; so that the length of communication renders it unfit for Generation. Those that are troubled with this Infirmity, do frequently pollute themselves in making Water, the stream of the Urine being impeded in its egression, by the *Prepuce*, scatters this way and that way and wets the Cloaths as it comes out. The Cure of this can no way be so well effected as by cutting.

Warts or Carnosities in the passage of the *Yard*, or on the outside very often hinder Copulation, and unless removed, cannot perform the Conjugal Duty, to the purpose expected. Also swellings on the *Stones*, ruptures in the *Cord* or *Groin*; Stone and Gravel, Obstructions, Inflammations and Ulcers in the Reins and
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Bladder, a Running of the Reins, Stranguries, Fistula's in the Fundament, *Priapisms*, *Phymosis* and *Paraphymosis*, *Gleets*, &c. are frequently the occasion of Impotencies and Weaknesses in the *Genital Parts* of Men, by which means the *Venereal* edge is dull'd or taken off, and consequently impregnation abated or wholly lost; so that if at any time a Man has any provocation to have to do with his Wife, 'tis but faintly, and what signifies but little as to the satisfying her as he ought and she expects, and never proves fruitful as may be suppos'd, for what *Seed* is emitted is infertile, and altogether unfit for Generation; but I having discours'd of those matters at large in my last Edition of the *Venereal Disease* aforementioned, both as to their Cause and Cure, which more immediately falling under consideration there, being most of them occasion'd by Embraces with unclean Women, refer the Reader thither for his better Satisfaction.

Thus some Men are always Impotent, having such Infirmities in their *Genital Parts*, as in no wise able to joyn amorously with their Wives, being weak and faint in their Amorous Parts, by the want of Spirit in their *Seed*, either from Natural, Accidental or *Venereal* Causes; some by too frequent Nocturnal Pollutions in their Sleep, through sharpness of *Seed* and weakness of the *Seminal Vessels*; others by means of *Masturbation* or *Friction*, are quite depriv'd of the natural Enjoyment they should take with their Wives; some through defect of *Seed* in the *Stones*, or through the thinness or wateryness of it, have but small inclinations to *Venery*, and when they have, the *Yard* is but faintly erected, and the *Seed* presently or too soon emitted, with very little or no Pleasure to themselves, and as little or less to their Wives, which generally happens after indifferent Cures of *Claps*, and that especially where too much Purging has been us'd, and a *Gleeting* left at the conclusion; I say those Men have but little inclination, tho' have all the advantages

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tages to stimulate and provoke them as may be, such as a pretty Wife, her fond dalliances and assistances, which tho' the most excellent Medicine, is not of power sufficient to Cure their Malady, which however, with the help of Physick, may be brought to be effectual ; of which I have spoken enough in my Book aforementioned, these Cases also coming under consideration there, and is therefore needless to be repeated here.

A lankness, softness or withering of the *Testicles*, which happen to numbers of People after *Clap Cures*, renders Men in time Impotent, for 'tis the *Testicles* which elaborate the *Seed* from Blood sent thither, and if those Vessels be rendred weak by bad management in *Clap Cures*, or rendred cold by too much *Mercury*, which checks and abates the *Venereal Desire*, they will not be capable to turn the Blood into *Seed*, or at leastwise elaborate it with that energy, and bring it to that consistency or strength, so as to stimulate the *Nerves* of the *Yard* to Action ; or if there be a desire, 'tis but weak, and the *Seed* not prolifick ; the Cure of these Maladies are also laid down in my Book aforementioned.

When the *Yard* happens to have any Fat, (which as said before, it is naturally destitute of) as there are some Instances, it is a Disease, and incommodes it in the execution of its Office, that is, it hinders Copulation and Procreation in those People, and 'tis seldom seen there is any Cure for it.

Palsies of the *Yard* happen to some Men, and bring on such a relaxation upon the *Nerves*, whose Office it is to erect it, that a Man is for ever Impotent, unless the Cause in time be taken away ; which Cause I have more than once observ'd to be from *Mercurial Unguents, Washes, Powders* or *Plaisters* to the *Yard*, or other part of the *Genitals*. The Cure in this Case cannot be better effected than by anointing the *Yard* or parts injur'd with Chymical Oils of *Amber, Rosemary, Lavender, &c.*

The Fatness of the Body and greatness of the Belly, frequently renders the *Seed* of Man infertile, and tho' it may not take off his Erections, yet his Erections are not so frequent, nor altogether so potent as before he arriv'd to that fatness, and if he can order the matter so, as that notwithstanding that inconvenience, he makes a shift to joyn with his Wife, yet it is seldom found that the *Seed* is prolifick, or any thing comes on that conjunction, tho' his Wife at the same time be a brisk amorous Woman, young of Years and Pregnant. To Cure this, is to take away that Fatness, which may be done, and even then there is not always the assurance of being more capable, so that by endeavouring to Cure it, with an uncertain effect, 'twill be better to let it alone, for the remedy may prove worse than the Disease. For the *Seed* of Man is made of the best *Arterial* Blood, sent to the *Seed-Vessels* from all parts of the Body to be there elaborated, as *Hippocrates* and others the most Ancient and most Knowing Physician assure us; and this may be credited, because when a Man caresses his Wife, he perceives his Spirits and all Parts touch'd in a moment; it affects his Head, Eyes, causing them to wink and twinkle, his Thoughts, Speech, Limbs, &c. and did it not depend upon and touch all Parts, it would not be so excessive and pleasing to us as it is; for the *Seed* being made, as said before, of the best Blood, and most subtil part of the Nervous Juice, animates and quickens the *Genitals* and all other Parts of the Body, wherever the Nerves are. And in Fat People, part of that Blood which should go to the making of *Seed*, turns into Fat, whereby the *Genital Parts* are depriv'd of that quantity, and of that Spirit and Strength which is requir'd to quicken the *Seed* and make it fertile: those Peoples *Seed*, and all others under any Infirmities or Weaknesses of the *Genital Parts*, being commonly either small in quantity, or watry and thin, and so infertile; when its due consistency ought to be thick and glewy, and sometimes it is

thin at the same time, but then however it is Spiritous, and always prompts to regular and strong Erections.

Now where a Man is furnisht in every particular with the natural and due proportion, structure and dimensions of the *Genital Parts*, and yet finds himself not Toucht upon the conversing or dallying with his Wife, who in all respects is agreeable, 'tis a certain sign of infirmity and infertility of his *Seed*, and unless that be rectify'd, he'll not be in a condition of Acting, or Procreating. The best way to remedy this, is to give Medicines that have a property of divesting the *Seed* of any inherent sharpness, or Diseasey principle, and that will at the same time encrease enrich and spiritualize the *Seed*; such as yolks of Eggs, with rich Wine, Emulsions, Oysters, Lobsters, Cavare, Chocolate, Dates, &c. which otherwise what there is of it is poor, thin and watry: There are divers Prescriptions for doing this in Authors, the best that I have met with is as follows, but there are other much more potent Medicines for that purpose, and I think I have a preparation that for those uses exceed all that ever I heard of, or knew administred, and which divers People of both Sexes have had to their satisfaction the Experience of, to the rendring them who, before were Impotent and Unfruitful, fully capacitated to perform the Conjugal Duty, and Generate. I have hinted concerning this noble and most powerful Medicine, in my Book of *Venereal Diseases* before mentioned, but it being a great Secret, have not hitherto thought fit to make it publick, but as said before, there being many Medicines in Authors for like purposes, one of the best of them is this, viz.

Take of the best Chocolate an ounce and half, Electuary of Sasyrion half an ounce, Eryngo roots candied, Sasyrion roots candied, of each six drams, shavings of the Pizzle of a Stag kill'd in the act of Venery, and powder'd, half an ounce, Cubebs, Cardamoms of each

each a dram, powders of *Diambra* and *Diamoschuldun*, of each four Scruples, Rocket-seeds, Fistic-nuts, Nettle-seeds, Ash-seeds of each a dram, *Ambergrise* and Musk of each ten grains, Spirit of Ants two drams, with Syrup of red Coral, Make an Electuary, and take as much as a Walnut of it every Night and Morning. As for others, 'tis as needless as they will be tedious, there being such a number of them, to incert them.

Some Men have been born with the *Urethra*, or passage of the *Yard* clos'd at the end, so as that the Urine has not had a passage, but it is always cur'd in their Infancy, or else Death must soon follow. Others have had that passage, instead of being perforated at the end of the Nut, have been so by the *Frenum* or Bridle of the *Yard*, which ties the Nut and the *Prepuce* or Fore-skin together, whereby neither Urine nor Seed could pass directly through, and consequently Procreation hindred: There is no way to Cure this Infirmary, but by Surgery, and that is done by cutting half way through the body of the *Glans* or Nut, putting in a *Cannula* or Silver Pipe smeared with a cicatrizing Medicine even with and into the *Urethra*, keeping it strait, and closing the Nut again, which is to be united as fast as may be by proper Medicaments, turning frequently the Pipe round, that it may not adhere to the Nut. This is best to be done in the Infancy.

There are also other defects or insufficiency of the Genital Liquor in Men, not yet accounted for, which either relate to the Seed, or the Testicles where the Seed is prepared; if it be in the Seed, either the Chyle, or Mucilaginous Fat milky part of the Blood is impair'd, and if so it must consequently cause a deficiency in the Seed, and this Cause is known by the consistency, colour, &c. of the Seed. That that hurts the Chyle or parts of the Blood to occasion this deficiency, is a fault in the digestive Faculty, excessive

cessive Evacuations, Watchings, &c. Hunger, Cold, according to the Poet, *Sine Cereres & Bacchus friget Venus*. Violent Passions of the Mind, immoderate Exercise, and the like, which sharpen the Blood beyond its due pitch, hurts its Crasis and so exhausts the Chyle or Seminal Matter. Fat and Corpulent Persons are liable to the like, for the milky part of their Blood which should be dispos'd of for Seminal Use, is diverted and anticipated by its conversion into Fat, as in a place before I have taken notice of.

If a Man's Deficiency or Impotency be in the *Testicles* or Stones, it proceeds either from the defect of the Ferment, or the indispositions of the Stones themselves; the Ferment is a Spiritous Oily Volatile Substance, as by the notable changes occasion'd by it in the mass of Blood at the time of its commencement appears, and whatever cramps, fetters or fixes the Animal Spirits, and divests them of their Volatile Property or Capacity, must needs weaken and hurt the Ferment: now external Cold does it, that is, exposing the *Testicles* to the Cold or Wet; also the application of *Mercurial Plaisters* or other *Mercurial* means used to the *Testicles* or region of the *Pubes*, very much abates *Venery*, as I have particularly observ'd in my last Book of the *Venereal Disease*, for which reason I never apply *Mercurials* to the Swellings of the *Testicles*, so very much us'd in Practice in the Cure of *Venereal* Patients, from which I gather we have so many complaints of weakness of the *Genital Parts* and want of Erections after *Venereal* Cures. Excessive and unseasonable *Venery*, or an indiscreet abstinence from it; also Drunkenness, Dropsies, Gleet after ill cur'd *Claps*, too many sharp or cold Medicines, Blows, Falls, Strains, Wrenches, hurts in the Back, or the like, does the same.

If the deficiency of the Ferment be occasion'd by any Cause respecting the *Stones* themselves, it must proceed either from Tumours or Swellings in them,

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or from being Gelded ; to know which, may easily be distinguish'd by the signs, for if the Ferment be faulty, the Person is dull and unactive, the *Venereal* Appetite flat and listless, and the *Seed* when cast forth is thin, watry, and void of heat. Sometimes this deficiency produces not only Effeminacy and Unmanliness, but also an universal Faintness and Consumption of the whole Body, for want of the due influence of the Ferment upon the mass of Blood, and that especially if the Person has us'd over much *Masturbation* or *Friction* in his Youth. This in People of Years, is difficultly Cur'd, if the Patient be Young, he may be retriev'd, and that by a peculiar regard to the Stomach and digestive Faculty, for *Ventriculus male affectus est origo omnium morborum*, &c. for a deprav'd Stomach and Digestion, cause a deficiency of *Seed*. As to Impotency, which proceeds from a defect in the *Stones* themselves, we shall come to speak of that by and by. As for *Eunuchs*, 'tis much doubted whether there be any natural Ones or not ; for there are some Men whose *Stones* are not to be felt in the *Cod*, yet may have them hid within the *Abdomen*, and give as sufficient proof of their Manhood, as if in the place they ought to be.

As for the faults of the Ferment, or those respecting the matter of the *Genital* Liquor, the former must be amended by Aromatick sharp incentives, such as Ginger, Pepper, Cubebs, Cloves, Cinnamon, Castor, Amber, Borax, Mustard-Seeds, Ants, *Cantharides*, which Flys wonderfully help and procure strong Erections of the *Yard*. And the latter is to be remedied as before we have spoken of, and as in my last Book of the *Venereal Disease* more particularly and largely, and therefore not to be repeated here.

As for the deficiency of *Seed*, and consequently of *Erections*, by means of the *Stones* being hid within the *Abdomen* or Belly, as we just now hinted, and have in some observ'd, the utmost endeavours that can safely be us'd, ought to be to bring them down into their

their proper repository the *Cod*, and this is often done by Jumping, Leaping, Running, &c. or by Emollient Fomentations, warm Baths, or other proper relaxing means.

The other Causes of deficiency from the Stones are various, and are caus'd either from Blood, and is call'd an Inflammation, or from Wind call'd a *Hernia Ventosa*, or from Water called *Hernia Aquosa*, or by a Schirrous Tumour, or by superfluous Flesh, or by the dilatation of the Spermatick Vessels called *Hernia Varicosa*; but tho' I have sufficiently spoken of these things in my Book of the *Venereal Disease*, yet shall a little explicate here, that the Patient may the better understand which of these Cases are his, in order to the seeking out a proper remedy. I shall speak of each a-part, and begin first with the first.

Inflammations of the *Stones* or *Cod*, or both, as sometimes I have known it happen, proceed from stagnated Blood, and Humours therein, occasion'd by the suppression of a *Gonorrhœa*, violent Ligatures, Blows, Contusions, Compression or hurt by Riding, &c. which appear with heat and redness on the *Testicles* and *Cod*, pricking shooting Pains, accompanied at first with a Shivering, and Fever, and if the Swelling be suffer'd to suspend or hang down, the weight of it so dilates the Ligaments, that the Pain is exasperated and reaches to the *Groin*, and almost to the *Loins*, and if it be not kept up with a Bag-Truss, or by some other means, and proper applications made to mitigate the Pain and discuss the Swelling, it creates many Inconveniencies, as an Imposthume, nay, even Gangrene, more especially if the Inflammation be in the *Scrotum* or *Cod*; to do which it behoves the Surgeon to be fully acquainted with the true method of application, and to consider whether it proceeds from *Venereal* or other Causes, therefore according to the Cause must the Remedies be adapted, of which its proper some consist of Bean-flower, Litharge, Vinegar and Cummin-seeds, boil'd to the consistency of a

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Cataplasms and apply'd warm : others of Lime-water, Spirit of Wine, with Camphir, Opium, and Sugar of Lead, to be us'd in the form of a Fomentation. Others again, especially if it proceed from a *Venerical* Cause, foment the Swelling with a Decoction of Chamomil-flowers, *Guaiacum*, *China* and Elder-flowers in Water and Wine ; and others use other things, according as the reason of the Case indicate, or they have seen us'd in Practice. I fear too many practice by Tradition, and that when they have gone the round of all they either have read of, or seen us'd, ineffectually, are at a stand what to do, the poor Patient all the while bearing the brunt of their Ignorance, and perhaps at last fall a victim to it. But if the Swelling tends to Imposthumation, all endeavours to disperse are in vain, and the present relief is to forward its breaking as fast as conveniently may be, with Emollient and suppurating Medicaments, such as *Cataplasms* of white Lilly-roots, Marsh-mallow-roots, boil'd with white Bread and Milk, with the addition of Oil of Lillies and Ointment of Marsh-mallows applied as hot as can well be endured ; and when the Imposthume is broke, is to be dress'd with Digestives proper on such occasions ; for if the applications be improper, mischiefs do ensue, such as Infertility, &c. for ever irrecoverable.

Deficiencies often happen to Men by means of a windy Humour, or Rupture in the *Stones*, which distend them and the *Cod*, sometimes very largely, and sometimes is accompanied with Water also, and is occasion'd either by a vitious acid Quality of the Nutritious Liquor of the Membranes surrounding or investing the *Stones*, or else is deriv'd from the *Abdomen* or Belly. This Malady is sufficiently known by the Swelling, which is sometimes very big indeed, and the distending Pain that accompanies it, which while remains, hinders Copulation and Procreation, and if not timely Cur'd, produces perpetual Impotency. To remedy this, all internal Medicines that
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are Carminative are good. So also external Medicines, as Cataplasms and Fomentations that are Carminative and Discussing, as Cummin-seeds, Coriander-seeds, Camomile and Melilot-flowers, Bay-berries, Bean-meal, Cow-dung, and the like, not forgetting the application of a convenient Bag-Truss, by the use of which, I have reduc'd very large windy Tumours in the *Stones* and *Cod*.

Deficiencies in Men also follow upon their being afflicted with watry Swellings in the *Cod*, altering the form and magnitude of the Stone or Stones, known by a sense of something floating in the *Cod*, and discover'd plainly what it is, by holding a Candle on one side, and looking through it; it begins first but small, but soon encreases, and in length of time grows harder, yet yeilds to the pressure of the Finger and pits, caus'd from a rupture of the Lymphatick Vessels in the *Stones*, or some obstructions there that stop the reflux of the Lymph from thence. To Cure this, many Authors have prescrib'd as many Remedies, both for inward and outward use, inwardly Antihydropick Medicines, and outwardly Carminative and Discussing Medicines, such as were prescrib'd just before for the windy Tumour of the *Stones*; but all is in vain; I have been told, and it has been aver'd to me, that those watry Tumours have been entirely evacuated and remov'd by *Cataputium* given inwardly: upon the recommendation, I once try'd it, but to no purpose; the only way therefore to relieve the Patient, is by *Apertion* or opening the *Cod* to discharge the water lodg'd therein, which is both a safe and sure Method, indeed I have known the Water gather again, so that a repetition of opening has been forc'd, as one, an old Gentleman, that I know has had done many times to the discharging a Pint, that and a half or more on such an operation, and is still oblig'd as often as it encreases to a magnitude to be troublesome, to submit to it, tho' there may sometimes be danger of a Gangrene, if not carefully and skilfully under

undertaken. These *Hydroceles*, generally speaking, cause Impotencies, for the *Yard* shrinks upon such an Infirmary, and all the Parts appertaining grow flaccid, that there is not the inclination or power to act that way, as if otherwise.

Deficiencies and sometimes Impotencies also arise from Schirrous Swellings or Tumors on the *Stones*, brought to that hardness by undue applications upon a preceding Inflammation, which thicken and make viscous the acid Humour so, as scarcely ever to be softened: those Swellings are without Pain, Heat or Inflammations, may be handled and squeez'd, and scarcely sensible, being so very hard, and which, if Care be not taken, or wrong application made, may terminate into a Cancer, and that to be at hand, if upon applications to it, it begins to be attended with pricking Pain, &c. therefore must be manag'd with great circumspection and Care. Sometimes they'll tend to suppuration, then it must be open'd, or else the *Stone* to be quite taken out. I know one that has both his *Stones* Schirrous, by means of Swellings upon them from a *Clap*, the matter being precipitated down, thereon by ill Management, and by as wrong applications grew Schirrous not to be remedied: This Man is living, but will for ever be unfit for Copulation and Procreation, tho' otherwise as likely a Man as can be seen. If there be any Cure for these hard Swellings it must be by softning applications, such as Plaisters of *Hemlock* with *Ammoniacum*, Plaisters of *Galbanum*, *Bdellium*, &c. or by applications prepar'd with Figgs, Fenugreek-seeds, Marsh-mallow-roots, &c.

And as those Swellings of the *Stones* and *Cod* aforementioned cause Infertility and Impotency, in Men, so a *Sarcocele* or fleshy Swellings of the *Stones*, cause no less inconveniency; those fleshy Ruptures are caus'd from Blows, Falls, &c. causing Inflammations and Pain at first, and sometimes the Vessels and Membranes of the *Stones* are thereby torn, and the Blood and Nutritious

trititious Juice caus'd to stagnate and grow into a fleshy Excrecence or Substance, which sticks to one or both *Stones*, or to the *Dartos* or Membrane of the *Cod*. As the bruise wears off, the fleshy Substance continues, and is without Pain, hard, and increases bigger and bigger by degrees; but if it be attended with a sort of Pain and Shooting, it indicates it to be of a malignant Nature, and inclining to be Cancerous, and consequently ought not, or but very cautiously to be medled with. Sometimes these fleshy Substances in the *Stones* appears to be like those Swellings of the *Epididimes*, which are occasion'd by a redundancy of the *Seed*, or the stagnation of the Blood, caus'd by the Schirrous of the *Stones* aforementioned, but upon an exact observance, the difference is not hard to be distinguish'd; sometimes these Excrecences do suppurate and break, if so, must be treated as before mention'd, but if they do not tend to suppuration, outward applications to hinder its growth is necessary, for all outward Medicines are ineffectual. The external applications must be compounded of Astringent Ingredients, such as Comfry-roots, Rupture-wort, Bole-armonick, Whites of Eggs, Vinegar, and the like, either made into a Poultice, or fomented with a decoction of some of them, not forgetting to make compression with a proper Bag-Truss. But if those applications fail, and the Excrecence comes to a great bigness as some grow very big, it must be extirpated, either by it self, or if it closely adheres to the *Stone*, that also must be cut out with it, due consideration being to be had first, concerning the circumstance and nature of the Malady, as well as temperament of the Patient.

Impotency or Infertility, or both, is also caus'd oftentimes by the *Spermatick Veins* being distended, or growing ruggid, or turgid, like a cluster of Grapes, of an uneven, inconstant sort of rising, towards the *Stones*, like Ropes, the *Stones* at same time dropping down to the bottom of the *Cod*, and hangs loose, causing an uneasie sort of a Pain, and sometimes without

Pain,

Pain, and the *Stones* feeling soft, flattish, and squabby, which Malady is occasion'd by a disturbance or interception of the Arterial Blood and Spirits, by the Spermatick Veins, and is what very commonly happens after the ill Cure of *Claps*, by too much Purging, or using too hot attenuating Medicines, which relax those Parts so, as at length to take off the *Venereal* Desire. This proves of ill consequence, if not timely remedied. The keeping up the *Cod* with a bag-Truss is admirable, and applying Plaisters that are comfortable and strengthning, such as a Plaister of *Adherniam* malax'd with Oil of Bricks, or a Plaister of *Oxycroceum* with Oil of Ants, giving strengthning restorative Medicines at the same time inwardly, by which diligent prosecution a Cure may be accomplisht.

There are also many other Distempers and Causes of Impotency and Infertility in Men not yet mention'd, as by an irregular ejaculation of the *Seed* into the *Matrix* of the Woman in the time of Copulation, Precreation is hinder'd, the Act being not so pleasing to her, especially when it is cast forth without any *Venereal* Provocation; also is Infertile when it is emitted in the Act with too much precipitancy or hast, before the Womans Parts are rais'd, or so fit to receive it, with that Pleasure necessary to occasion Conception: On the other hand the Man's too slow ejection of the *Seed*, shews the Parts to be dull, and not Spirited sufficient, and the *Seed* consequently wanting that Vigour and Life requisite to stimulate the Vessels to excretion, so that the *Seed* is depauperated, and not impregnated with the necessary fertile Disposition for the begetting of Children; and sometimes it happens that the Erections are potent in such People enough, but it is as we use to say, *but dry Stuff*, for it puts the Womans Womb upon an Expectation of receiving *Seed* to delight it, and at length there is no *Seed* at all in the Man's Vessels to be emitted, that the turgescence of the *Yard* falls, and the Womans craving *Womb* disappointed, of which more by and by.

In some Men there is an emission of a true genuine *Seminal Matter*, without the least provocation to *Vener*y, without the least erection of the *Yard*, and also without any manner of *Titillation* or *Pleasure*, which shews a very great imbecility of the *Spermatick Vessels*, and is caus'd in some from a redundancy or turgescence of the *Seminal Matter*, in others from a sharpness of the *Seed*, which stimulates and contracts the *Fibres* of the *Seminal Vessels* and adjacent *Muscles*; and again, in others, from a thinness and watriness of the *Seed*, together with the concurring flaccidity or looseness of the *Vessels*, and looseness or patency of their *Passages* into the *Urethra*; some Men are brought into this condition by too high or liberal *Eating* and *Drinking*, especially where there is no *Exercise*, *Care*, &c. Others are plung'd into this *Unhappiness* by a total abstaining from *Coition*; others again from too frequent corresponding or setting their *Thoughts* on *Venereal Objects*. Some by too constant lying on the *Back*, and indulging themselves therein, heating their *Reins*, lying upon too soft *Beds*, have been rendered under this circumstance; those misfortunes generally befall such that are attended with a sharp saltish *Disposition* of the *Blood*, as well as such who are of *Scorbutick*, *Hypochondriack* and *Melancholick* *Constitutions*, or that live upon the immoderate use of sharp salt *Meats* and *Drinks*; or that have us'd in their *Youth* too much or excess of *Vener*y and manual *Violence* or *Friction*, which not only relaxes the *Seminal Vessels*, but destroys the *Ferment* in the *Testicles* or *Stones*, as plainly appears by their *Seed's* being of a thin, watry and inelaborate *Consistency*, which if not in time remedied, degenerates into *Hecticks*, *Consumptions*, &c. The general *Method* for *Cure* in those *Cases*, is to rectifie the ill disposition of the *Blood*, and thereby to abate, lessen and remove the vicious quantity of *Matter* occasioning it, as also to qualifie the sharpness of the *Matter*, and to corroborate and strengthen the *Ferment* and *Texture* of the
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Seminal Vessels and other adjoining Parts ; to do which, many Medicines are recommended by Authors, but what Medicines I have observ'd to be most serviceable, (unless in some particular Cases,) are the following Preparations, some of which are proper to some People and others to others, according as is the Degree, Nature, State, &c. of the Disease, and the Constitution, Temperament, &c. of the Patient.

Take of the four greater and lesser cold Seeds, of each a dram, Seeds of Agnus Castus, Hemp-seed, white Poppy-seeds of each two drams, Water of Mint, Water-Lillies and Purslane of each a Pint, make an Emulsion according to Art, adding powder of seal'd Earth, Amber and Pearl prepar'd, Cuttle-fish, Diaphoretick Antimony of each two Scruples, double refin'd Sugar as much as is sufficient to sweeten it, of which, well shaking it first, the Patient is to take six Spoonfuls every Morning, Noon, and Night, with the quantity of a Nutmeg of the following Electuary.

Take Cypress Turpentine two drams, Conserve of Mint and Conserve of red Roses and Comfry of each an ounce, seal'd Earth, Bole-Armonick powder'd, red Coral, white Amber and prepar'd Pearl of each a dram, Borax calcin'd four Scruples, binding Saffron of Mars three drams, Nutmegs powder'd a dram, with Syrup of Coral, as much as is sufficient to make it into an Electuary, to be taken as above-said.

To some Constitutions, according as is the Case, the following Medicines have been found serviceable.

Take Mastich in powder, Frankinsence, Crocus of Steel of each three drams, powder of Rhubarb two drams, Anodyne Sulphur of Vitriol a dram, with Balf. Capivii, as much as is sufficient to bring it into a Mass, to form Pills of the ordinary size, of which four to be taken three times a day, drinking after them five or six Spoonfuls of the following Drink.

Take Bistort and Tormentil-roots of each an ounce, Comfry-roots an ounce and half, Water-Lillies, Mint and Purslane of each a handful, Rue a handful and half, boil all in two quarts of Spring-water till a Pint be boil'd away; strain it, and add juice of Lemmons three ounces, Bole Armonick three drams, Diascordium an ounce, mix, to be taken as above directed.

And while these things are a taking inwardly, it may be necessary for the Patient to use Cold Bathing, especially in Water, where a pretty quantity of Alum has been dissolv'd, and also the better to rectifie the deficient Ferment of the Testicles, Fomentations ought to be us'd outwardly to them, and a Bag-Truss wore, after the use of which following Fomentation, to use the following Liniment, continuing wearing the Bag-Truss, till well.

The Fomentation is this.

Take Shepherd's-Purse, Plantain, Knotgrass of each a handful, Oak-Bark an ounce, Pomegranate-peel half an ounce, Catechu three drams, Comfry-roots half an ounce; boil all in three Pints of Water, till a Pint be boil'd away, strain it, and foment with it Night and Morning, with Flannel Stuffs.

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The Liniment is this.

Take Oil of Myrtle-berries, of Quinces of each a dram and half, Oil of Nutmegs, Cinnamon and Cloves, of each half a dram, Oil of Mastich a dram, Oil of Mace by expression a dram, mix, and make a Liniment according to Art, with which anoint the Yard, Cod, and Perinæum (which is the space between the Fundament and the Cod) every Night and Morning, constantly wearing the Bag-Truss as aforesaid.

There are divers other Medicines taken notice of by divers Authors, but as they are best appropriated according to the Judgment of the Physician, who those Patients are advis'd to apply to for help, as best knowing what suits them in each various Case, 'tis needless here to incert them.

Some Men are abridg'd of their *Venereal* Pleasure by a spurious flux of Seed, of a different Nature from the proper *Genital* Liquor, being always attended with some Pain, Sharpness, and other Symptoms, and sometimes Discolour'd, Stinking, &c. not occasion'd by any *Venereal* Contagion, or partaking at all of any *Venereal* Malignity; but comes near to the *Whites* in Womenkind, and is denoted properly *Gonorrhœa Catarrhalis*, and is occasion'd by the Lymph of the *Prostate Glands*, which if are relaxed or exulcerated, as oftentimes they are, do separate and void larger quantities than ordinary, to the perverting the Function of the *Yard* and *Vessels*, so as to cause Impotency, and is brought upon many by excess of *Venery*, using *Friction* with the Hand, Riding, Falls, Jumping, &c. This I have frequently known to continue a long time, without submitting to any methods of Cure, and in length of time, is like an Issue to cleanse the Body and Blood, and which however in time, if great care be not taken, will degenerate into a

Consumption; this Case I have known to succeed ill cur'd Claps, as I have more at large observ'd in my Sixth Edition of the *Venerical Disease*. The Cure of this Malady is generally by some of the former Prescriptions, if curable, but where one Man is really Cur'd, 'tis the Misfortune of ten, to be Incurable.

The too quick or over hasty ejaculation of the *Seminal Matter* in Men, as we hinted at a little before, oftentimes hinders Procreation, because, before the *Womans Womb* is prepar'd to receive it, all is flit away, and the Work is over before it is well begun, and is caus'd by a sharpness of the *Seed* which excites it to expulsion, and is emitted without any great Sense or Pleasure; and this is a mischief that attends many Men, and about which I have had many to importune my assistance, whom I have frequently restor'd by the use of some particular Alteratives and Astringents inwardly, and Baths or Astringent Fomentations us'd outwardly. *Opium* is of noted efficacy in these Cases, so is Sugar of Lead and many other Medicines. I have a Preparation with *Opium*, *Satyrium*, *Ambergris*, &c. which, notwithstanding 'tis an *Opiate*, causes no stupidity or sleepiness, but to the contrary, makes the Spirits Vigorous and Vigete, encreases the Desire, and causes a deliberation and prolongation of the Embrace, to very great Satisfaction; but where this over hasty ejaculation proceeds by the irritation of an Ulcer in the *Intestinum Rectum*, as sometimes it does, then that Ulcer must be Cur'd before any other Feats can be done, as *Rondeletius* tells us was the Case of a certain Nobleman that came to him to request a remedy for his Impotency, by means of an Ulcer in the *Intestinum Rectum*, which much affected the *Parastata* and other *Seed Vessels*, and of which he died. But the cause of this disorder is generally as abovesaid, from sharpness of the *Seed*, or from the patency and looseness of the *Seed Vessels*, or from the Spirituous

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Turgescence and overmuch youthful Heat of the Seminal Liquor. The *Indian* and *Turkish* Women we read, do use *Opium* to prolong the Act of Copulation, they being much delighted in that Pleasure, and do not value a Man that cannot hold out long, and accompany with them often, they being indeed reported to be very salacious.

And as the too quick, so the too slow ejaculation of the *Seed* in the Act of Copulation (of which I promised a little before to say more about) hinders Procreation, because it is often observ'd in some Men, that notwithstanding their having a great desire to *Vener*y, and can hold out long in the Act, yet the over-flow, or no emission of *Seed* at last, obstructs, as it needs must, the having of Children; and this is caus'd from the Blood's inflaming the *Yard* to an Erection, the Spirits being deficient in quickning the *Seed*; or the Muscles of the *Yard* are languid, or the *Seminal Vessels* flaccid and unable to counterpoise the force of the *Prostate* and neighbouring Parts, which in the *Venereal* Act swell up, bear in upon them, and contracts their Passages, insomuch, that either they cannot eject the *Seed* in due time, but it often slips away when the *Yard* is down, and the Turgescence of the Parts gone; or else, being but a flatulent Erection, no *Seed* at all is emitted, or that instead of *Seed*, by too much forcing the Vessels, Blood has been ejected. To remedy this untoward inconveniency, is to administer sharp aromatick and cephalick Medicines, such as Castor, Pepper, Mustard, Watercresses, Rocket-Seed, &c. and outwardly to anoint the root of the *Yard* with Oil of Mace, Nutmegs, Cloves, &c. as in another place and case before prescrib'd, or rather that mixt with Oil of *Cantharides*, Civit, Musk, Ambergrise, &c. Sometimes there is *Seed* in the Vessels, and an inclination proper to the act of Copulation, but the *Seed* cannot be emitted or sent forth, by reason of a Caruncle or fleshy Excrecence in the passage of the *Yard*, which

generally proceeds from a virulent *Clap*, and unless that Caruncle be remov'd, a Cure cannot be expected: but this Case, as said just now, proceeding from the *Venereal Taint*, I refer the Reader to my Book of that Disease, wherein the Cure is sufficiently prescribed, and therefore shall say no more of it here.

There are yet other Causes of Impotency and defect of Procreation in Men, not sufficiently herein spoken to, as defect of Erection of the *Yard*; also an immoderate Erection of the *Yard*, and depravation of the Erection of the *Yard*. Too often Copulating takes off the Desire and Delight, and hinders Procreation; 'tis a question in *Aristotle*, why such who often use Coition, take less Pleasure in it than those that use it seldom? and assigns three Causes thereof. First, because the passage of the *Seed* is over large and wide, and therefore the *Seed* makes no stay there, by which stay the Delight is had. The Second, because that through often Copulating, there is but little *Seed* left, and therefore giveth no delight, and is not impregnated with Procreative Life. Thirdly, because some, instead of *Seed*, casteth out Blood indigested and raw, or some other watry substance which is not Spirituous, Hot, or Prolifick, and therefore causeth no Delight, and consequently never Conceiveth; for as the due Erection and Stiffness of the *Yard* is one main qualification for the performing the Office of a Husband, so no less is the regular ejaculation of the *Seed* thro' the *Yard* so Erected, the other; and that unless there be due Erections, it will be no pleasing Conversation either to Man or Woman; so upon those due Erections, if there be not a regular ejection of *Seed*, there can be no Conception. The former, that is, defect or want of Erection, is what is generally termed Impotency, and is too truly such, as many Men and Women abroad, to their Loss and Sorrow, can bear Testimony: Now this Impotency, the vexation and
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plague of humane Life to some People, where no quiet is at home by means thereof, proceeds either from a relaxation of the two pair of Muscles and inactivity of the Spirits. or the flatness or dulness of the Seminal Liquor ; the former of which, that is, the relaxation of the Muscles may be occasioned by a Palsy, excessive Riding, Falls, blows upon the *Os Sacrum*, (which as it renders some Men Steril, so the *Japanois* say, burning the said *Os Sacrum* and Loins in a *Gonorrhœa* and weakness of the Spermatick Parts is an immediate Cure) a Wound of the Head affecting the respective Nerves, hurts those Muscles so as to relax them and takes off Erections, and this from very good reason, by means of consent of the Parts. The *Japanois*, who are curious in Chirurgical Pyrotechny say, That if in the *Hypogastrium*, a Fingers length below the Navel, right downwards upon the *Linea Alba*, a burning be made with their *Moxa*, as they do to the Joynts for the Cure of the Gout there, it will cause a Man to be certainly effeminated, without the least hopes of ever recovering his Virility ; and not only be made effeminated, but totally lose his Erections, and be for ever inept for Generation : So will a Man's being wounded behind the Ears (says *Parry*) whereby certain branches of the Jugular Veins and Arteries that are there have been cut ; so that after those Vessels have been cicatriz'd, there follows an interception of the Seminal Matter downwards, and also of the community, which ought of necessity to be between the Brain and the *Testicles* ; so that when the Conduits or Passages are stopp'd, the Stones or *Testicles* cannot any more receive either Matter or lively Spirits from the Brain in so great quantity, as it was wont, whereof it must of necessity follow, that the *Seed* must be lesser in quantity, and weaker in quality. Also many Men become Impotent after they have been cut for the Stone. *Mercurial Unctions* also, and external Cold, &c. cause those Muscles to relax : By
means

means of cold, it is scarcely to be expressed how many injuries the *Yard* suffers; it sometimes hardens it like a Stone, and causes such a numbness as hardly to be felt upon strong squeezing it; in some it almost shrinks into the Belly, and causes such a frigidity in the Testicles and parts adjacent, as to take off all propensity or inclination to the act. The Northern People are oblig'd to defend it against the rigour of their sharp Blasts with Furrs, wrapping up the Members close, else, instead of being in a condition to propagate their Species, they would sooner end their days; for piercing Cold sometimes endangers Mortification on that part, or at best but a very indifferent Stomach to carnal Conjunction. In *Miscellanea Curiosa*, where Dr. Wallace gives an account of the People in *Darien*, he says, that the Men cover their *Yards* with a piece of Bark, or something of Silver, of the very shape and bigness of that Paper-Case we use to put a Dose of Pills in: And that they seem to be very ill furnish'd, for, he says, he never saw any of them have a *Yard* half an Inch long; yet no doubt, he says, but they are longer, but fancies they are naturally sheath'd up, as Dogs and Horses *Yards* are, so as not to be so perceptible but upon Erection.

In some the want of Erections are from a fault in the Spirits, as when they are universally weak and languid, as in old Age and Sickness; also when the Spirits are depressed by Trouble, Grief, Fear, Passions of the Mind, Hypochondriack Melancholy, over-Thoughtfulness, Study, &c. whereby new-marry'd Men, upon the loss of their Erections, by means thereof, have thought themselves, and been told by others, that their Cod-pieces were enchanted or bewitch'd; which tho the Doctors of the Common-Laws have made mention of as Truth, and that there is power in the Magick Art to do such things, as in the particular Title they observe, and take notice of such things, as *de frigidis maleficiatis impotentibus & incantatis*, yet my Faith will not reach to believe it to be possible.

possible, notwithstanding that great Man St. *Austin* hath made mention of the same in his seventh Tract in *Joan*. I have also read in other Authors, that some have given credit to such Errors, and in one of them, that a certain Woman newly married went to her Mother, with tears in her Eyes, a few days after her Marriage, and complain'd that some Body had bewitch'd her Husband's Codpiece : The Mother imparts to this Author her Daughters Complaints, which, says he, I found to be very ill grounded ; for that her Husband had acted his part very handsomly ; But it seems the Daughter had a larger Idea or Prospect of the Pleasures of Marriage, than what she met with ; for tho', as said before, he had done what any Man was capable of doing, yet what she met with did not answer her high Expectations, tho' at the end of two Months her Belly began to rise, and she was afterwards safely deliver'd. I have read also of a Wine-Cooper, that believ'd he was bewitch'd, insomuch that after he was marry'd, the fancy run so strong in his head, that whenever he went to caress his Wife, he was not able. If there be any Witchery, it is surely in the fair Sex, whose Charms none are able to resist : 'Tis madness and folly to believe a Magician can oppose them ; for the Devil has no power to destroy or hinder the matrimonial Pleasures, which God has establish'd by such holy Laws ; besides the fair Sex carry about them such Filtres and Witchcraft, as rather invite to, than deter from the Embrace, and is such, that against their mighty Power few Men find a way to escape.

In others, want of Erections is from a faulty unpreparedness in the *Genital Juice*, falling short of its spirituous stimulating Quality, either from Superanuation or old Age, defects of the *Testicles* or *Stones*, or other disorder of the *Genital Parts* ; or by too long use of cold things, &c. as before particularly made mention of.

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The Cure of Defect of Erection in general, consists in Recovering in time the Force and Spirituality of the *Seed*, and the regular Influx of the Spirits into those two Muscles, which I have at large already accounted for, and have spoke of the Prevalency of *Opium*, *Ambergrise*, &c. and of the wonderful Efficacy of a Medicine I have. I shall here take notice of a few other Medicines commended by Authors, which the Patient may try if he pleases, before he make use of mine, and are as follow.

Take Candied Ginger, Nutmegs Candied, of each an Ounce, Pine Nuts, and Pistach Nuts, of each ten Drams; Satyrion and Eringo candied, of each two Ounces; Confection of Alkermes half an Ounce; Cantharides corrected and prepar'd with Aromatick Powders, a Dram, Rocket Seeds, Seeds of Cresses, of each two Drams, Ambergrise, a Scruple, Musk and Civet, the Bodies of them being open'd (as also of the Ambergrise) according to art, of each 25 Grains; Pepper, Cloves and Cinnamon, of each a Dram, with Syrup of Coral as much as is sufficient to make it into an Electuary, of which to take the quantity of a Nutmeg, three times a day, at the Medicinal hours.

But, by the way, let me give this caution concerning *Cantharides*, which tho' order'd here, must be discreetly prepar'd; for we have several instances of old Lechers, and young Big-belly'd Women, that have kill'd themselves by taking *Cantharides*; the former thinking to oblige themselves and their Mistresses, by being stimulated to the Act of *Venerie*, and the other to be rid of their Bastard Children. *Rondeletius* tells us, he knew several spoil'd by taking them, and among the rest two Noblemen, who used *Cantharides*, the one to qualifie his Whore, the other his new-marry'd Wife, but wholly with ill success; for the first fell into a most dangerous Pissing of Blood,

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of which he was cured with great difficulty ; and the other, the second day after he was marry'd, dy'd of an Apoplexy.

And as Internals, so Externals are useful in these Cases, such as Baths made with *Cephalick* and *Aromatick* Ingredients ; also Fomentations, and rubbing the Parts before the Fire, is of good use ; also Cubebs boyl'd in Wine, and apply'd in the nature of a Fomentation to the *Testicles* and Parts adjacent, is excellent, so is it to anoint the *Yard*, *Cod* and *Perinæum*, with the *Aromatick Liniment*, before mention'd, mixt with *Oil of Cantharides* or *Ants* : Or this that follows may be to some of more Efficacy.

Take *Parsnip Juice*, *Oil of Mustard-seeds*, of each two *Drams*, large *Eggs of Emmets*, one *Dram* ; beat the *Eggs* small and set them in the *Sun* for a day or two, then mix them into the form of a *Liniment*, with which anoint the *Nut of the Yard*, and *Perinæum*, immediately before engaging with a *Woman* ; and if the *Erection* should continue after the *Enjoyment*, as by the force of the *Liniment* it may, then wash the *Yard* with warm water, which reduces it.

For the same use, that is, to prompt to *Erections*, is the following *Medicine* recommended.

Take the *Spirit* or rather the *Juice of Ants*, mixt with a proportionable quantity of *Civit* and *Oil of Pepper* and *Castor* two *Drams*, the *Roots of black Hellebor*, or the *Roots of Pellitory of Spain*, powder'd and mixt with the *Fat of a Quail*, one *Dram*, made up into the form of a *Liniment* with *Wine*, wherein *Euphorbium* and *Pellitory of Spain* have been boil'd.

Also the following *Medicine* has prov'd of good effect for the same purpose.

Take

Take Civit eight grains, Ambergrise six grains, the best Musk five grains, Indian Oil of Cinnamon eight drops, distill'd Oil of Nutmegs and Mace of each four drops, Tincture of Cantharides ten drops, Oil of Storax five drops, Balsam of Peru, as much as is sufficient to bring it into a due consistency, with which anoint the Nut of the Yard and Perinæum, before engaging with a Woman, which will be of very extraordinary efficacy, and mightily stimulates and prompts to Venery, and causes wonderful Titillation and Delight both to the Man and Woman, but yet, if not warily us'd may injure.

Rondeletius says, if you would render a Woman very delectable, and so as to love you much in Coition, take Euphorbium, Pyrethrum, Cubebs and Pepper, of each a like quantity; powder them and incorporate them, and when, says he, you would lie with a Woman, anoint the Yard with it, and do the Work. Baricellus says, That Mel Anacardinum and fresh Butter boil'd together till they are thick, and the quantity of a Pea being taken going to Bed, wonderfully excites to Venery. P. Bayrus says, if the right great Toe be anointed with Oil, in which Cantharides have been dissolved, it will cause an admirable Erection. Crollius says, That Orchis-root, that which is covered with a red Skin, but is white within, given in Wine, does powerfully excite Venus. Pet. Job. Faber says, the continual use of Essence of Amber is of admirable efficacy in using Impotency; for that there is nothing more effectual for restoring the innate Spirits. Rod. a Fonseca says, Extractum Diasatyrionis is excellent to excite to Coition. Grulingius says, Partridges Dung dissolved in its Gall, and anointed on the Glans or Nut of the Yard, does wonderfully encrease Venus.

Hofman says, the Sperm of a Stag kill'd in Coition is a great Arcanum for provoking Venery. Marquar-
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du says, Nettle-seed boiled in Butter, and given for three days, powerfully helps in Coition. *Cunrad Kunrath* saith, to strengthen *Venus* to admiration eight or ten drops of Oil or Essence of Saffron, and a little Aurum Fulminans well edulcorated, and given when the Party goes to Bed in *Malmsey* Wine, is the best Remedy; and also that Essence or Tincture of Salt impregnated with *Sol*, is an excellent Strengthen-ner in Impotency.

Hieron. Mercurialis says, an Unguent made of Oil of Elder, a dram, Pyrethrum, Euphorbium, of each a dram, Musk five grains, is a most effectual Medicine, if the Palms of the Hands, Soles of the Feet and Genitals be anointed with it.

Riverius tells us, nothing has been found more effectual to cause Conception in Women, than the anointing the Region of the *Womb* with Oil of flying Ants, which is made by only infusing two Ounces of them in Oil for forty days together, in the heat of the Sun.

Rolfinch. says, Hazle-nuts long steep'd in Honey, very much distend the *Penis*: And another says the Tongue of a Goose in its whole Substance, greatly stimulates *Venus*.

Rondeletius speaks much of the following Medicament, which he assures us is an admirable Unguent to cause Coition.

Take Oil of Frogs, Oil of Cape Canine, Oil of winged Ants, Oleum Sessaminum each a dram, Pyrethrum, Staves-acre, Nettle-seed each a dram and half; let them be powder'd and boil'd in the aforesaid Oils; then add as much as is sufficient to make it into an Oyntment wherewith the Stones, Reins, Perinæum and Pecten must be anointed.

Platerus in pag. 255. and 257. Liber the first, gives us the two following Histories of Impotency in two Men; one complained and said the Cause was from his

his overmuch use of *Venery* in his Youth, insomuch that he had no Erections at all. He put him into a method of Cure, and order'd him first a good Diet to breed good Seed, and then the following Prescription.

Take Tails of Cray-fish, Frogs Thighs, boil them in Milk, then beat them to Pap, and add Fistic-nuts, Pine-nuts of each an ounce, blanched Almonds half a pound, Pepper half a dram, Sugar as much as is sufficient to mix, and make all into Cakes, which bake, and to be often eat of.

Then to stimulate or provoke Lust, he us'd outward things, anointing the *Perinæum* a Nights with hot Oil of Nuts, in which *Ants* and *Cantharides* were boil'd; and he sat sometimes about Bed-time in the following Bath.

Take Orrice-roots two ounces, Nettles, Rocket, Hedge-mustard, Water-creffes of each a handful, Chamomil and Lavender-flowers of each a pugil; boil them in Water, adding a little Wine.

These gave some Erection, but not fully; so that he says he prescrib'd a stronger, as Troches of Pepper, Sugar and Musk, giving him at Bed-time a draught of Goats-milk with six grains of grossly beaten Pepper, and to eat before for Supper, Crabs, with good store of Pepper, and to take the following most excellent remedy.

Take Rocket-seeds a dram and half, Skincks prepar'd, Mustard, and Watercreese-seed, roots of Pellitory, Cinnamon, Ginger, Pepper, of each half a dram, Borax two scruples, Saffron half a scruple, Musk four grains; make a fine powder.

After

After taking of these things, he says, he found he could do the Fear, but not Couragiously; therefore he gave him three *Cantharides*, the Shells and Wings taken off, upon which, he had Provocations with desire to Urine and some heat with it: Since which time, says he, he lives in Marriage very happily without any Complaints from his Wife.

The other Case was of a Man who had married a Wife and could not have to do with her, thro' Impotency, tho' formerly he lived very wantonly: He order'd him, he says, the following Powder.

Take Rocket-seed half a dram, Borax a dram and half, Pepper a dram, Ginger, Cinnamon, Tails of Skinks of each half a dram, Cantharides, the Wings taken off, number six; make all into a fine Powder, adding fine Sugar an ounce.

He took a dram and a half at a time in Goat's-milk at Night going to Bed, and at the same time anointed the *Perinaeum* with the following Unguent.

Take roots of Pellitory, Pepper, Ginger, Mustard-seed, of each a dram, Euphorbium, half a dram, Oil of Bays two ounces, Oil of Spike a scruple, Wax as much as is sufficient to mix, and make it into an Unguent.

This he us'd, and commended the Success to me, says he, even to the over-doing himself, till both Seed and Blood came from him.

But what I have found to exceed all things in that kind, and which has beyond expectation, helpt the most feeble Men that way, is my *Grand Aphrodisiack* or *Generative Drops* which inwardly, and *Liniment. Virilitatis* outwardly, both increases Seed and provokes to *Venery*, so that the greater, more lasting and substantial *Erection* and *Titillation* is occasioned, strengthening the *Seed-Vessels* and all the Nervous and

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Musculous Parts contiguous thereto, with that Spirituous Turgescence and Magnanimity, as if no such imbecility had before been; and serves for the same purpose for Women as well as Men, not giving a bare stimulation or flatulent Erection and Desire as most Provocatives do, to the only irritating and forcing the parts for a while, (which afterwards grow more inactive dull and flaccid, and consequently bring a perpetual *Sterilitas* or *Venus Languida* never to be recovered) but a substantial Desire and Ability; for such sort of remedies may be ill us'd, it being observ'd that Old Letchers thinking to improve their former Prowess, and Young Gallants willing to merit their Misses good Will, do oftentimes misapply those Medicines which serve only to call up and disperse the Spirits. 'Tis by such means that the old Man is so soon shatter'd, and the young Man exhausted upon too frequent Embracings. 'Tis the abuse of such Remedies that Murders their Temperaments, and throws them into Diseases and Pains, infinitely more Cutting than the Pleasures were before Charming; therefore, a nice regard must be had to particular Temperaments, especially when we consider that all Remedies which augment the quantity of *Seed*, are richly stock'd with Oily and Volatile Parts; for the same Remedy that spurs up one Man to Lust will sink and flatten the Desire in another. I have read that *Lettuce* and *Succory*, which is allow'd by all to extinguish *Venery* in most Men, have had that influence upon others as to prompt them to *Venery*, and that *Ginger* and *Pepper* puts the Blood into motion in most, so as to occasion a plentiful filtration of *Seed*, when in others it has been observ'd only to fire the Blood without filtering down any *Seed* to the Vessels at all; and that *Camphir* provokes Lust mightily, which all the Ancients and most of the Moderns say extinguishes it.

Avicen says that *Camphir* cools the *Seminary Vessels*, curdles and thickens the *Seed* and so hinders Coition, wherefore if it be apply'd to the *Testicles* and *Loins* in Men, it restrains and extinguishes all *Veneréal* Provocations, to which Opinion many subscribe, and even the *Vulgar* now are come so much to the Knowledge of it; that when they wou'd fatten Swine without Castration, they give them a dram or two of *Camphir* to eat, and so they extinguish *Venus*, for as they grow Fat their Inclinations to *Vcnery* decline. But *Julius Casar Scaliger* in his *Exercit.* 104. §. 8. says, he gave a Greyhound-bitch, when she was proud, *Camphir* in her Meat and Drink, and put some in her Nostrils, and hung some continually about her Neck, and even order'd some to be put into her Womb, yet she took the Dog, was with Whelp and brought forth. This has been try'd more than once, and indeed Observations will hardly confirm, that *Camphir* begets in Men an Impotency unto *Vcnery*, for it has been found to fail in Cocks and Hens, tho' given them for many Days together.

Bonet tells us, that he to shew some incredulous People their Vanity in that point, order'd *Camphir* to be given to a lusty young Fellow for some Weeks in all his Meat and Drink, which yet had no effect to abate his Lust, for that he did not at all leave his loving Nature to the Girls; so that they who are of the Opinion that *Camphir* is cold, and extinguishes Lust, do build upon a false Hypothesis, for that indeed it encreases Lust. Yet; suppose it be cold, the consequence is never the more, for *Rue* and *Agnus Castus* make *Venus* dull, yet they are not of a cold Temper. Besides, *Sir Tho. Brown* tells us the instant Turgescence or Propensity to *Venery* is not to be taken off, but by Medicines of higher natures, and then not with any certainty but one way that we know of, which, notwithstanding by suppressing that natural evacuation may incline unto Madness if taken in the Summer.

But some particular Foods breed *Seed* in all, and are oftentimes found to some People vastly preferable to any sort of Medicines, such as *yolks of Eggs*, the *Stones of a Cock*, *Crabbs*, *Oysters*, *Lobsters*, *Crayfish*, *Cavair*, *Marrow*, or *Pith of Beef Bones*, *Artichocks*, *Satyriion-roots*, &c. and above all your large fat silver Eels and their Broth, which beyond all Food raises Lust, and nourishes, and also all sorts of sweet rich Wines; but then these again to others prove only strong Incentives, and afterwards extreamly dissipate and waste the Spirits, so that they only spur up the ejaculation of the Spirituous Sperm, without contributing any thing to enlarge the Stock; heighten the Pleasure and tickle the Parts, but then 'tis with a Vengeance, because it injures the Vessels afterwards. 'Tis likewise to be observ'd, that even those Medicines or Foods which furnish store of *Seed*, as well as incite to *Venery*, are not always proper for all Persons, because they tend to the encouragement of Vice, whence comes the doubt some make, Whether 'tis lawful to take Medicines to excite Amorous Embraces? which beyond dispute in marry'd People for the end of Generation, is lawful, yea, necessary: But on the contrary, to take Medicines to subdue Amorous Inclinations, I mean so as to render the Body ever after incapable (there being such Medicines to be had) is certainly unlawful; to take them indeed for a good end is commendable: Such as to restrain inordinate Lust, and keep the Body chaste, when under Amorous Dispositions, purely for the avoiding the Sin, and so to mortify and not destroy, there doubtless it will be approv'd of in the sight of God, as well as by all Religious Men; but for a Man or Woman that is Single, to destroy, or absolutely extinguish their natural Concupiscence, for the bare reason that they would not Sin, is Sinful, because they are not forbid Marriage, which is a lawful Cure; and so is it Sinful in Marry'd People when they do it because they would not have Children. The one
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is bad in committing Sin that good may come, the other is worse in committing one Sin for the procuring another, even a greater, because Children are Blessings and Procreation is to be encouraged.

If some have not the gift of continency, but are of a lascivious lustful Temperament, that they cannot keep within the bounds of Chastity; whether they be Men or Women, where Virtue has not sufficient Power to curb those unruly motions, and who at the same time it suits not to marry, such Persons may lawfully take Medicines to subdue and curb those irregular Passions, (but not, as said before, to destroy the Fertility of the Body) but, I say, to subdue Lust, for which purpose there are many Medicines both Simple and Compounded, and those prepar'd of *Lettice*, *Succory*, *Water-lillies*, *Agnus Castus*, *Rue*, *Camphir*, (as say some) and many others, which cause Chastity in Men and Women, and even Sterility likewise, if we may believe Authors, upon their being very constantly taken.

Athenæus says, if a live Mullet be drown'd in Wine, and a Man drink of it, he will be unable to use *Venerary*.

I said before that Fatness abates *Venerary*: I once had a Gentleman under my Care, who, by frequent *Venereal* Combats, was so batter'd, as that he lost that pleasing Faculty, as he thought, for ever, and he was the more induced to believe so, because he grew so wonderful Fat, which indeed does frequently take off the *Venereal* Edge, both in Men and Women; the Blood that should be sent down to the Seminal Parts to be elaborated into *Seed*, turning all, or for the most part into Fat: But tho' he began to be an old Batchelor, and turn'd of Fifty, and Marriage offer'd to his advantage, had a Colt's Tooth in his Head, and a Will, tho' he wanted the Power to be at the Sport again, (and 'tis certain the freak must be in the Head as well as the Tail) upon which, he apply'd to me for help. I immediately gave him my

Aphrodisiack or *Generative Drops* before mentioned, and used a particular Liniment to the *Penis*, *Scrotum*, and *Perinæum*, whereby he soon became so vigorous, notwithstanding his Fatness, as that he was encouraged to prosecute his Courtship, and in a little while after marry'd : He came to tell me he was marry'd, and thought, he said, if he wanted any thing, it was something to abate his Vigour, which he said was so great, both before and after Marriage, that he was oblig'd to disuse the Medicines I gave him.

Some are naturally very Lascivious, as was the Original Case of the aforesaid Gentleman, before his too eagerness after *Venereal Pleasures*, had reduced him, and which such Lustful People, either by Women or otherwise, will endeavour to gratify themselves, as not being able to keep within Bounds, and it is not to be questioned but that there are many, both Men and Women, of such unbridled Lusts and Passions, who frequently use Tirillation to themselves without the help of one another, the Man by the Hand, and Women by the Fingers, or other more convenient Instrument, of which Practices or Instruments (tho' such I understand there are) I have nothing further to say here.

As for Procreation being hindred by means of an immoderate Erection of the *Yard*, it is very plain, for that it is caus'd by a contraction of the Muscles at the root of the *Yard*, by the obstruction of the mass of Blood, and may be occasioned two ways; first, when the redundancy and turgescence of the Seminal Liquor irritates to a perpetual Erection and desire of *Venery*, and yet the *Seed* sent out imperfectly elaborated, and which, when ejected, no more lays the Erection than if there had not been that emission, and yet ceases not after a repeated Enjoyment ; secondly, it is caused by the Muscles of the *Yard* being seiz'd with Convulsions, and the Erection consequently attended with Pain, and which is the more exasperated by *Venereal Embraces*, tho' at the same

same time free of any inclinations to Copulation, and consequently the *Seed* not sufficiently Fertile for Procreation. The cause of these Maladies is commonly from a sedentary Life, high Feeding, use of hot Spices and *Venereal* Incentives, Amorous Thoughts, caused by volatile sharp Purges, Heat, Sharpness and Turgescence of the Seminal Liquor, &c. the Cure of which must be according to the Indications: The Medicines before mentioned are proper here, and will not fail unless the Constitution varies, or the Case be complicated with other indispositions, which not seldom happen.

When the Erection of the *Yard* is deprav'd or not fit for Copulation, as oftentimes it happens, as when it stands awry, or when upon Erection it is not of its natural posture, whether by the *Frænum's* being shorter, or from inflammations of the *Yard*, or by a Stone in the Bladder, there is very seldom Procreation; for its indirect posture, and thereupon Pain, rather hurts than pleasures the Woman, as well as a Man's self, whereby Generation is hindred, as well as Copulation is obstructed. Sometimes upon the first *Venereal* Encounter with a Woman, the *Frænum* or String of the *Yard* has been broke, which has bled much, and a *Paraphymosis* thereby occasion'd, which I have known in some to be so much swell'd, as that for want of proper and timely applications, a Man has been ever after incapacitated for *Venery*, at leastwise with that ease and pleasure necessary and acceptable either to himself or the Woman, tho' never so much prompted to the performance by the grateful concurrence of every thing else.

A young Gentleman came once in Post haste to me in a Coach, reeking hot from his Mistress, not a little frighted; for that upon his caressing her with more vehemence than ordinary, and her Body too a little strait, he had broke the *Frænum* or Bridle of his *Yard*, from which ensu'd a pretty

quantity of Blood, which still the more terrify'd him: I looking upon it, presently satisfy'd him as to the smallness of the Injury, and which upon applying a little Balsam to it, soon healed, that he became well. Also another Gentleman two or three days after his Marriage, came to me with a *Paraphymosis*, his *Yard* being mightily swell'd, insomuch, that I fear'd a Gangrene, and wanted to know the cause of his Injury, for that he believ'd his Wife had *Poxt* him: I immediately convinc'd him of the contrary, by setting him presently to rights; for upon scarifying the *Prepuce* to widen the Collar, and anointing it with a suppling Liniment, it soon became relax'd so as to cover the *Nut*, and then told him (and certainly the Truth) his Malady was only a more convincing sign of his Lady's Virginity, for that the like had frequently happen'd to others; and that if his Lady had convers'd with any Man before, the Pain and Trouble he underwent by the Embrace, had been spar'd to him, for that then she would have been wide enough to have prevented the Disaster; at which he smil'd, and was so well pleas'd it was no worse, that he went home with a much better Opinion of his Lady than he came with, and was sorry at nothing, but that he should suspect her without a Cause, for that he would willingly, as the Case was, suffer more than he did, for the great satisfaction he express'd he had in enjoying her.

The way to remedy the accident of the *Frænum*, is by timely applying to the wound a Pledget of Lint wet in the White of an Egg beaten, as in a place before mention'd, or *Linimentum Arcaei* spread upon Lint and apply'd is good, and if there be a Tumour withal, as sometimes it happens, or if there be a *Paraphymosis*, as just now spoke of, the following *Cataplasm* being apply'd warm over the whole Swelling, mightily resolves and eases.

Take

Take roots of Marsh-mallows half an ounce, Lilly-roots the same quantity, leaves of Mallows and Marsh-mallows of each half a handful, Pellitory of the Wall, leaves of Mercury of each half a handful, red Rose-leaves, and Chamomile flowers, of each two Fugils, Meal of Linseeds and Fenugreek-seeds of each two drams, Crums of white Bread an ounce; boil all in Cows-milk to the consistency of a Cataplasm, to which add Oil of Elder half an ounce, mix and spread it pretty thick upon a Linnen-Cloth, and apply it Night and Morning.

This also may serve for the distortion or crookedness of the *Yard*, which proceeds from Inflammation, Pain, &c. but where the crookedness is from a contraction of the *Frænum*, or its natural make being too short, there Surgery is required, and without cutting no Cure is to be expected.

In fine, there are so many other Infirmities that deprive the Man's Member of its necessary Functions, that 'twould require a great Volume to describe them at large. To be brief, a Man cannot agreeably enjoy his Wife, if he has been rough handled by a virulent *Gonorrhœa*, or a *Nodus Virulentus*, or if the Privy Parts of either Sex be afflicted with Scabs, Ulcers, or Scars, &c. or at leastwise he cannot so likely get her with Child, for that the *Seed* does not squirt out with that Jirk as is necessary to keep up its conveyance to the *Ovarium* of the Woman; for as the quantity of *Seed* is more in some than in others, so is it spurted out more nimbly in some than in others; and as Ejaculation is the last point of Man's Action, so 'tis the aim he has in view; for the principal Pleasure is confin'd to that critical Moment, and all the circumstances that usher it in, have an Eye upon that Instant, which however is over very quickly, being but a short liv'd Pleasure, for which our Inclinations are so in earnest acted by. Some impute the cause of
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this Pleasure to the Salt of the *Seed*, and others to the Spirits that accompany it, but I do not believe the *Seed* is possessed of such a quantity of Salts sufficient to prick the Parts through which it passes, and cause such an agreeable Titillation; 'tis more probable that the tickling Pleasure springs from the Spirits mixed with the *Seed*; for those being pliant and movable Particles, they tickle and lightly graze up and down in the parts, rather than pierce and gall them: The fineness and bending of the Nervous Fibres of the Parts, contribute likewise towards the quick Sense of Pleasure, and as some Men have a finer Ear and Touch than others to external Objects, so some have a more exquisite Sense in those Parts to the Act, and 'tis for this reason that some are more moved by the Objects of Love than others, and among all Temperaments the Sanguine are the most Amorous.

By what has been said, it appears that the *Penis* or *Yard* of a Man is strictly (as at first observ'd) an Organ of *Generation* only, and that Nature in this noble piece of Mechanism, did not only consider the conveyance of Urine, it being what is as effectually answered another way in Women, Birds and all Female Creatures; but without such an Instrument the *Seed* of the most perfect Animals could not be convey'd to the Place of Prolification; and that an alteration as occasion requires, of Erections and Flaccidity was absolutely necessary, the first for the performance of its Office, the latter for the security of the part, since without an Erection it were impossible to emit and lodge the *Seed* where it ought to be, and with a constant Erection it would be almost impossible to secure the part from many of those Injuries to which it would be perpetually expos'd, not to mention the loss of Instigation and Propension, which must be a necessary Consequence of constant Erection; 'tis observ'd a large *Yard* does not stand so readily as a small one, and when it does

it cannot hold so long, because it requires more Blood to fill it, and when it is full it is heavier, and consequently apt to fall in a very short time.

Therefore Impotency from what cause soever, is properly such in all Men, when the *Yard*, by all endeavours us'd to prompt it, cannot be Extended or Erected, no not with the best help themselves and a pretty Woman are able to afford, let it proceed either from defect of *Seed*, or *Seed* not well digested whereby it does not stimulate; or from defect of the Vital Spirits; or by stupidity of the *Yard*, term'd by some Inchantments; or from the resolutions of the *Yard*; or from wounds of the *Yard*, or from hurts of the *Testicles*; or from whatever cause it proceeds, as at large, before, I have explicated, if there be no Erection that Man may certainly be said to be Impotent, and by being Impotent, will always, till that be removed, be Unfruitful, and not able to Generate, and in that respect is a useless Member to the Common-wealth in which he lives, and One, whom the Fair Sex would avoid, unless it were to Look at him, Point and Laugh with their Fans before their Faces, as not fit for that Conversation, which they are so susceptible of, and take so much Delight and Pleasure in.

Coldness or Frigidity of the *Yard* is a hindrance to *Venery*, whereby the *Yard* shrinks and the *Prepuce* apt to slip back, which, upon Walking or Riding proves very troublesome, and sometimes causes an Excoriation, or Inflammation, and a white furriness or foul gathering of a scurfy Matter between the *Prepuce* and *Glans*, which makes it tender and apt to fret and grow red: This has prov'd of bad Consequence to some, which tho' oftentimes is not *Venereal*, yet those that have ever in their Lives had a *Clap*, or had been concerned with any Common Woman, tho' clean, has put them into great Terror and Confusion: This Indisposition frequently submits to Cure by Internals and Externals, as is the difference and state of the Malady.

Eunuchs

Eunuchs or such as are Castrated, are utterly allowed incapable of Engendring, yet we have some Stories that inform us of their having got Children. *Fontanus* gives us an account of a Gentleman that lost his two *Testicles* in the War, yet had Children after, which seems incredible; yet Experience has shewn that such Men as have been deprived of their *Testicles*, have, notwithstanding, been able to shew their Prowess by diverting themselves with Women, and defiling the Nuptial Beds of others. 'Tis said that Eunuchs love Women passionately, and being of a weaker Mind than before Gelding, they are also more susceptible of this Passion: It cannot be express'd to what point they will push their irregular Desires, when their Fancy is once inflam'd, and a kind of aqueous Seed in the Prostate or Seminal Bladders irritates their *Privities*; this made the Philosopher *Phaverinus* suspected of Adultery although he was an Eunuch, and he was also hang'd upon it: The passage in *Ecclesiasticus* ought to be understood of this sort of Eunuchs, viz. That an Eunuch by his Concupiscence is able to dishonour a young Virgin, by ravishing her Maidenhead from her.

There is another thing which in some Constitutions cramps *Venerary*, and that is, the profuse Smoaking of Tobacco, tho' in the Opinion of some a qualify'd, yet a very ill Custom, and which, as Dr. *Baynard* wisely observes, is the expence of one of the best Juices of the Body, as is the *Saliva* or Spittle, and which some Men very lavishly throw off in Smoaking, even as tho' they were *Salivated*, which must needs rob the Body and injure it in divers respects, as well as impoverish the Seed, diminish the quantity, and take away its prolific Property; let Men therefore that value the conjugal Pleasure, take heed how they waste the Oil of their Vital Lamp, how they spend their radical Moisture by that ill Custom, (to some) which tho' they feel for the present time a gratifying Diversion, pleasing Ease and sensible Deliverance from some Indispositions by, will

at length (like letting Blood or using any other Evacuation profusely and unseasonably) weaken, waft and spoil the habit of the Body, which afterwards by all the Art that can be us'd, will scarcely be restor'd. It is the advice of an ancient Author, that those People who are Lean, Cholerick, and Melancholy, whose Brains are hot and dry, and yet are desirous to have Children, should forbear the immoderate use of Tobacco, telling us in these Lines, how

*Tobacco that out-landish Weed,
Both spends the Brain, and spoils the Seed;
Doth dull the Spirits, and dim the Sight,
And robs the Woman of her Right.*

Thus have I gone through all the Imperfections and Deficiencies, Natural, Accidental, &c. incident to the *Privy Parts* of Man, with their Causes and Cures, and which Men should be very careful concerning before they enter upon Marriage, for oftentimes one or more of the aforementioned Indispositions, have been occasion'd by *Claps* or other Irregularities, which, tho' are so far remedy'd as not to injure a Woman to the degree of giving her the Disease, yet it incapacitates him to perform what Marriage allows him to give and the Woman to receive, causing thereby such disappointments as introduces Strifes, Hatred, &c. which every Man before-hand ought strictly to be well inform'd of, lest the happiness he proposes by Marrying should prove unhappy, and bring him into much worse Inconveniences than he imagin'd, even such as may be past the power of any to reconcile.

It remains now that I begin with the Indispositions, Infirmities, &c. incident to the Fair Sex, who are as liable to the same or more Inconveniences than Men, and that even Naturally, Accidentally, and from *Veneereal* Causes also; but to know one from the other, and how to get Cur'd, many of them are at a loss, which 'tis hoped those of them that are in any of those Cases
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and desire help, will be instructed by the use of the means herein prescrib'd for their Cure, at leastwise such of them whose Cases they will, by the directions given, observe to be Curable: but for the better order and understanding what I am going to set forth, I shall, as I have done before concerning the *Generative Parts* of Man, give first a description of the *Genital Parts* of Woman, wherein I shall confine myself to the modestest terms of Expression that *Anatomy* will allow, and so proceed to relate their Imperfections, Diseases, and Deficiencies, &c. after like manner as I have in them.

C H A P. II.

Of the Imperfections, Defects, Imbecilities and Diseases of the Secret Parts of Women, which Defile and Ruin the Healths of themselves and Posterity, obstruct conjugal Delectancy and Pregnancy, with their various methods of Cure ; as also of Generation and Conception, and the Causes and Cure of their Miscarriages.

AS Man therefore (as I at first observ'd) was by the great Creator most curiously made, and the Structure of his Parts in the most exquisite Order contriv'd ; so Woman, and her Parts ministering to Generation, are no less admirable in every respect, as we shall by and by shew, in giving a Description thereof ; and unless we enquire as particularly into the Parts of Woman, as we have of Man, we cannot come to the distinct Knowledge of the business of Generation.

The Parts of a Woman that are calculated for that Office, are very curious and very useful, and as every Man's Passion is inflamed at the sight of them, so every curious Man is desirous of their being treated upon, being willing to know where and how he was form'd. When a Man at any time is Dissected, the place of Dissection is not so crouded, but when it happens to be a Woman, the Spectators would willingly be more numerous, did not Modesty in those concern'd forbid it, in turning away the Croud, as not worthy of the Sight, which is called, and that justly enough, pretty and fine. But I go on.

It

It has been the method of divers that have given an Anatomical account of the *Genital Parts* of Woman, to begin first with the external or outer Parts of the Privy ; which I should also here have done, but that willing to pursue the same Order in Women, as I have already done in Men, shall first begin with the internal Parts of the Privy, which may properly enough be divided into four Parts, *viz.* The Privities, which is that part as appears at first sight without Dissection, the *Womb*, the *Testicles*, and the Vessels that prepare and carry, called the *Spermatick Vessels*, which I shall, for reasons already mentioned, now speak to, (tho' the last in order) and are of two sorts, *viz.* *Arteries* and *Veins*, and are also in number two as in Men, springing from the great Artery, a little below the Emulgents, passing down towards the *Testes*, differing from those in Men, which are by a direct course, when in Women they are with much twirling and winding among the Veins, which yet notwithstanding they are when stretcht out to their utmost length, shorter than those in Men, by reason Mens descend out of the *Abdomen* or *Belly* into the *Scrotum* or *Cod*, when in Women they have a far shorter passage, reaching only to the *Testes* or *Stones* and *Womb* within the *Abdomen* or *Belly*.

Those *Veins* in Women are also two, the right Vein springeth from the Trunk of the *Vena Cava* under or a little below the Emulgent, and the left springeth from the Emulgent of the same side, both which in this descent, have no more windings than in Men, and therefore are considerably shorter than theirs are, and not united before they come to the *Stones*, as they are in Men, but are divided into two Branches, the greater passing to the *Stones*, the lesser to the *Womb*, for the nourishment both of it self, that is, the *Womb*, and the Infant that is therein ; by which means 'tis that the *Menstrua* or *Terms* in Women with Child, flow for the first Months, and not out of the Coats of the *Uterus* or *Womb*, as some ima-

imagine ; for when a Woman is not with Child, the same Blood slips away through several small passages that open into the circumference of the bottom of the *Womb*, and falls into its Cavity, from whence it makes its *exit* through the *Vagina* or neck of the *Womb* every Month ; and this is what is call'd the *Menstrual Blood*. These little passages are plainly visible in those that are Dissected soon after Child-birth, or in the time of the *Menstrual Flux*. Both Arteries and Veins are covered with one common Coat from the *Peritoneum*, some branches of which sometimes in big-belly'd Women, let out their Blood, as aforesaid, and that longer than the first Months only, especially when there is more than is necessary for the nourishment of the Child in the *Womb* ; therefore 'tis not to be wondred at, neither should it cause such fears as the Women and Midwives also are frequently in, so as to run them upon Bleeding and giving Medicines to stop it, to the injuring of the Woman, because in those Cases they nevertheless go out their full time, without any manner of danger of Miscarrying, because, as hinted before, the Blood comes from the Vessels in the neck of the *Womb*, and not from those of the bottom ; which were it so, would by giving the Blood such vent as to occasion Miscarriage : So that it appears the use of these *Spermatick Vessels* is not only to minister to the nourishment of the *Fœtus*, and of the *Womb* as before said, but also for the expurgation of the *Monthly Courses* in Womankind.

The *Testicles* or *Stones*, or rather *Ovaria* in Women (for says *Culpeper* they have such kind of Toys as well as Men) differ from the *Stones* in Men both in their situation, formation, magnitude, coverings, substance and use ; first in situation, they being within the Body in Women, situated on each side, about two Fingers breadth from the bottom of the *Womb*, to the sides whereof they are connected or knit by a strong Ligament ; the design of which situation being suppos'd by Nature to make Women more passionate than

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they

they would otherwise be for Generation ; but to be sure are more conveniently there plac'd than elsewhere, for that their commerce and alliance with the *Womb*, requires an immediate communication.

As for the form of the *Stones* in Women, they are flat on the sides, and in their lower part oval ; their Superficies are more rugged and unequal than in those of Men, differing in magnitude according to the *Womans* Age, for in those that are newly come to maturity they are about half as big as those of Men, or about the bigness of a small Pigeons Egg, but in such as are in Years they grow less and are harder, tho' in some Women they have been observ'd to grow preternaturally to a vast bigness, even to contain several quarts of Liquor, as we have observ'd in such as have had a Dropie of the *Womb*.

The *Stones* in Women have but one Membrane that encompasses them round, unless on their upper side, where the *Vasa Preparantia* enter them, where another Membrane encompassing those Vessels and springing from the *Peritonæum*, involve them about half way. Upon the removing this cover, the Substance of the *Stones* appears whitish, altogether different from the Substance of Mens *Testicles* : For theirs, as have been observ'd, are compos'd of Seminary Vessels, which put together so as to be extended without breaking, are twenty or thirty Ells long ; But the *Stones* of Women principally consist of a great many Membranes and small Fibres, loosely united one to another, among which there are several little Vessels or Bladders full of a clear Liquor, and which are commonly took for Eggs, and from thence it comes that the Female *Testicles* are call'd *Ovaria*, tho' are what *Hippocrates* and *Galen*, with their Followers, have suppos'd to be Seed stor'd up in them, as if they supply'd the place of the *Vesiculae Seminales* in Men ; but Dr. *Harvey* (according to *Aristotle*) and also many other learned Physicians and Anatomists in their and our time, deny all Seed to Women, tho' they
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emit this Liquor upon Copulation, and sometimes much of it, which is taken for their *Seed*, ' For, says ' Dr. *Harvey*, some Women emit no such Humour as ' this which they call *Seed*, and yet do Conceive ; ' yea, says he, some that after they begun to emit ' such Humour upon Copulation, tho' indeed they ' took great Pleasure in the Act, yet grew less Fruit- ' ful than before. There are also infinite Instances of Wo- men, who, tho' they have great Pleasure in the Act of Coition, yet send forth nothing of that which they call *Seed*, and yet at the same time Conceive : So that both from the place of its emission, and from its consistence, it is apparent that the Humour which Women send forth in Copulation cannot be *Seed*, but a clear Liquor shed thro' the Pleasure taken in the Act, to render the passage more slippery and the delight in the Act more pleasing and easy both to the Man and Woman, and that which occasions the Woman to Conceive is the Man's Impregnating one or more of the Womans *Ovaria*, or little Eggs in the *Testicles*, each having about twenty of several sizes, which when so Fœcundated by the Man's *Seed*, are separated and conveyed into the *Womb* by the *Tubæ Fallopiana*, which are sufficiently enlarged upon the Act of Copulation as well as all other of the *Genital Parts*, and are truly Eggs, analogous to those of Fowl and other Creatures, as appears upon their being boil'd, they having the same Colour, Taste, and Consistency with the white of Birds Eggs, which want not Shells as theirs do, because they always remain in the Body, and when fœcundated in the *Womb*, are thereby sufficiently defended by it.

The *Womb* of Woman or *Matrix* (from its being as a Mother to conserve and nourish the *Fœtus*) is seated in the *Hypogastrium* or lowest part of the *Abdomen* or Belly, in the middle of that large hollow that is call'd the *Pelvis* or Basin, and is formed by the *Ossa Illii*, the Hip, the *Ossa Pubis* and the *Os Sacrum*. In this Cavity it is placed between the passage of

Urine or the Bladder, and the strait or right Gut, to shew Fond Man that he has little reason to be Proud, when he considers that he was Conceiv'd and Bred betwixt the places Ordain'd by Nature to discharge the Excrements, being the very Sink of the Body, which if he did but consider aright, and from whence his Original sprang, might from it sufficiently draw an Argument of Humility; the hindmost part of the *Womb* is loose, that it may be extended as the Child increases, but its sides are ty'd fast by two pair of Ligaments; the first Pair of which are so contriv'd as to keep the *Womb* from falling upon its Neck, which is called among Women and Midwives a bearing down, occasioned by a relaxation of those Ligaments, but if they at any time are broken or immoderately relaxed, as sometimes they are, by Falls, Bruises, &c. then the *Womb* descends, and sometimes falls out, turning inside outwards, and is both very troublesome and dangerous to Women: The second Pair of these Ligaments, call'd the round or Worm-like Ligaments, do, according to *Veslingius*, *Diemberbroeck*, &c. receive a small *Seminal Vessel* from the Woman's *Testes* or *Stones*, and *Tube*, which they conduct or lead down to the *Clitoris*, into which they are incerted, and ought rather to be accounted *Vasa Deferentia* than Ligaments; for which reason, what Women emit from about the *Clitoris* in the Act of Copulation, they think to be true *Seed* conducted thither by those *Seminal Ducts* or *Passages*: But *Regner de Graef* says, there are no such *Ducts*, and affirms that these Ligaments reach not the *Clitoris*, but are terminated above the *Os Pubis*, towards the Fat of *Mons Veneris*, near the *Clitoris*, being divided into many parts or jags, and that Humour or Liquor which Women emit, doth issue out of the *Lacunæ* or little Pores or *Passages* in the *Vagina* of the *Womb*, and lower part of the *Urinary Passage*, and also from the *Meatus* in the Neck of the *Womb*, and is a serous Petuitous Matter flowing out (the same as the *Prostatial Liquor* is by Man upon Ere-

ctions, &c.) in some in a great quantity in the Act of Coition, to lubricate the *Vagina* of the *Womb*, and causes, as said before, the greater pleasure both to the Woman and the Man; which tho' some Authors deny, and say it is the *Womans Seed*, Anatomy shews to the contrary; for that they have no *Seed*, but *Ovaria*, or little Eggs in their *Testicles*, which are impregnated and fœcundated by the Man's *Seed*, so as that thereby they conceive.

The Substance of the *Womb* is whitish, nervous and compact in Virgins, but a little spongy and soft in Women with Child. In Virgins it is about two Fingers breadth broad, and three long, and while they retain their Virginitie, its cavity or hollownes is so small, as that it will hardly hold a large Hazel Nut; but in those that have had Children, it will hold a small Walnut. Its *Cervix*, or lesser Neck or Passage of the *Womb*, is an Inch or more in length; its Cavity as it opens to the *Vagina*, is compar'd to the Mouth of a Tench; *Galen* likens its passage to that in the Glans of a Man's *Penis* or *Yard*, and is so strait and narrow in Virgins, as scarce wide enough to admit a Crow's Quill, unless just before and after the flowing of their *Menses*, when it widens a little, especially in lustful Maids. When a Woman has conceiv'd with Child, its inner Orifice does either shut up, quite closing its sides together, or is daubed up with a slimy yellowish Humour, so that nothing then can enter into the *Womb*; whence it is that Women with Child have not so great a propensity, nor take nothing near the pleasure (nay, sometimes 'tis painful) in the act of Copulation. The *Womb* in shape is like a Pear, only a little flattish above and below, but in Women with Child it becomes more round, and is divided by a Line that goes length-ways, much like the Seam that is in a Man's Cod. It hath two Membranes, the outer, which is common, is strong and double, arising from the *Peritoneum*; the inner, being

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being proper, is fibrous and more porous: Betwixt those two Membranes there is a certain carnos and fibrous Contexture, which in Women with Child, together with the said two Membranes, do imbibe so much of the nutritious Humours that then flow thither, that the more the *Fetus* increaseth, the more fleshy, fibrous, and thick, doth the Womb grow; so that in the last months of a Womans being with Child, it becomes an Inch thick, and sometimes two Fingers breadth, tho' it be extended to so much greater compass, than it has when a Woman is not with Child; and yet, which is very strange, and to be observ'd, the Womb becomes as thin as before, within the compass of sixteen or seventeen days after a Woman is brought to Bed, not being then above half a Fingers breadth, and contracts it self into so small a compass as to be held in ones hand.

The Arteries of the Womb spring partly from the Spermatick and Hypogastrick, and run along the Womb, bending and winding, that they may be extended without danger of breaking, when the Womb is stretched with the Child. By these Arteries it is that the *Catamenia* or *Monthly Courses* of Women flow in greatest quantity into the Womb it self, and by the branches opening into the Neck of the Womb, less quantity of the menstrual Blood flows, and out of the Sheath of the Womb the Courses flow in small quantity, and begin to appear in Virgins about the twelfth, fourteenth, or fifteenth year of their Age, at which time also the Hair of their Privities begins to put forth, their Voices and Judgment strengthen, and they begin to distinguish Virtue from Vice; Nature then putting a Veil upon their Privy-parts, to signifie that Honesty and Modesty ought there to be Establish'd. In Women with Child, the Courses very rarely flow, and the wanting of them, is the first *Item* in marry'd Women that are Pregnant (unless any Distemperature.) of their having Conceiv'd. The Reason or Cause why Blood should so perodically
every

every Month flow from Woman-kind, has been much in Dispute, tho' not difficult to be assign'd; some say, and those the Ancients, that they flow by the influence of the Moon, as supposing that Element had the Dominion over Womens Bodies, which if so, then all Women of all Ages and Temperaments would have their Courses at the same periods and revolutions of it, at the same time; which they have not, as daily experience sufficiently shews: But the Time has not been so much contended about, but the ill and offensive Quality of that Menstruous Blood, has been as much or more asserted by divers Authors; as first from the Pain it gives many Women in the Evacuation, which they say is because it is acrimonious, nay venomous. They say likewise, that the malignity of that Blood is so great, that they excoriate by meer Contact, the *Glans* and *Perputium* of a Man, upon his having to do with a Woman at that time; nay, some affirm, that by a Man's Copulating with his Wife when she has her Courses upon her, he will get the *Venereal Disease*, for that the *Menstrual Blood* is infectious: They say further, that the breath of a *Menstruous Woman*, or one that has her *Courses* upon her, will give a lasting Stain to Ivory, or a Looking-glass; and that a little of the Blood drop'd upon a Vine, or Corn, or any other Vegetable, will blast or cause the same to die: That if a Woman with Child be defiled with the *Menses* of another Woman, it will cause her to miscarry: That if a Dog tastes the *Courses* of a Woman, he will run mad: That if a Man tastes them, 'twill render him Epileptick; which, with almost innumerable other ridiculous and foolish Fancies, tho, related by grave and great Authors, are yet justly to be rejected, as having no foundation of Truth or Reason to support them.

The *Vagina* or Sheath of the *Womb*, contiguous to the *Cervix*, is so call'd because it receives the Man's *Turd* in time of Copulation, like a Sheath; it is likewise

wife call'd the Portal or Door of the *Womb*, and its greater Neck, to distinguish it from the other, a little before spoke to. This Sheath is a soft and loose Pipe, rugous or uneven on its inside, with orbicular Wrinkles, of a nervous but somewhat spongy Substance, which Lust causes to puff up in the Act of Copulation, the better to embrace and clasp the Man's *Yard* more closely, and is about six or seven, some say eight Inches deep, and as wide as the strait Gut, the better to contract it; but yet in respect of Age, &c. it differs in length, width and looseness; and according as a Woman is more or less inflam'd with Lust. Therefore Men and Women that have no natural or accidental Impediments in those Parts, need not be solicitous but that their *Genitals* will be proportionable, and fit each the other; and in Women, Nature has so admirably contriv'd the Sheath of the *Womb* so, as that it will suit with every Man's *Yard*. The aforesaid wrinkles on the inside of the Sheath or greater Neck of the *Womb*, are much more numerous and close set in Virgins, and those Women that seldom accompany with Man, or that have never borne Children, than in those that have had many Children, and in Whores that use frequent Copulation, or those that have been long and much troubled with the *Whites*. This Sheath has very many Arteries and Veins, some of which open into it, and through which sometimes the *Menses* flow in Women with Child that are *Plethorick*, for they cannot come from the *Womb* it self, unless Abortion follow, as we before shew'd, which has put many Women and Midwives under a fear. thinking when a show of their *Menses* has appear'd, that they shall presently Miscarry; which is because they have not judgment to discern whether it flows from the Arteries or Veins in the Sheath, or from the *Womb*; but these things have been sufficiently spoken to already.

These Vessels we speak of, bring plenty of Blood to those parts, in the *Venercal* Encounter, which heating

heating and puffing up the *Vagina*, much encreaseth the pleasure, and prevents the Man's *Seed* from cooling before it reaches the *Uterus* or *Womb* of the Woman. All along this Sheath there are abundance of Pores from whence a thin Humour always flows, especially in Copulation, and increases the Womans pleasure, and is suppos'd to be her *Seed*; the contrary of which, with the Reasons, we have already sufficiently explicated, and need say no more about. Near its outer end under the Nymphs, in its upper part, it receives the Neck of the Bladder. This Passage or Sheath is so narrow in Virgins, that at their first conversation with a Man, it is more pain than pleasure, as those that have lost their Maidenheads well know; for it is not to be entred by the Man's erected *Yard* without pain, by reason of the extension the Man's *Member* necessarily makes, even so as to break (say many Authors) some small Vessels, from whence Blood issues, and is the certain sign (however the pleasing one) of Virginity: And not only is the pain to the Woman, but sometimes to the Man also, if her Body be very strait, as we have already observ'd; yet when once the Womans Chastity is forfeited, it is wide enough to admit the largest *Yard*, and is so much from being a pain then, or being troublesome, because of its largeness, that it really adds much to the pleasure and satisfaction of the Woman.

The *Hymen*, otherwise call'd the *Virgin Zone*, or *Girdle of Chastity*, is a thin nervous Membrane, interwoven with fleshy Fibres, and endow'd with many little Arteries and Veins, behind the insertion of the Neck of the Bladder, with a hole in the midst that will admit the top of one's little Finger, whereby the *Courses* flow. When this *Hymen* is broken, as it is, or at leastwise distended at the first Bout, or time of Copulating, it never closes again; and the Blood that the Woman sheds at that time, is the sign or token of her Virginity; and which, as said before, when the Man perceives, concludes and is satisfied in him

himself that he has married a Maid, tho' many a Man has been mistaken in that point, the Woman's bleeding at the first Assault being not always the certain sign of a Maiden-head, no more than when that Blood is wanting, it is to be concluded, a Woman for that reason had before forfeited her Virginity, because it does not always necessarily follow that the Bride must bleed upon the first Embrace; for the *Hymen* may be corroded by sharp Humours flowing through with a long continuance of the *Courses*; or from the dripping of the *Whites* which many Maids as well as Women are infested with; also from other Causes, as one that I knew, who from a wanton Inclination, broke it with her Finger, and others that I have heard of, by using some convenient Instrument for the satisfying of their Lust; or if a Maid be so indiscreet as to be married in the time her *Courses* are upon her, or within a Day after they have left her, or a day or two before they flow, at which time the *Hymen* and wrinkled Membrane of the Sheath are so relaxed (as before observ'd) that the Bridegroom's *Virile Member* may enter without any manner of Obstruction, whereby he may suspect tho' without Cause, that he had not married a Maid. These things have in some been the cause of very unhappy Lives. In old Maids the *Hymen* is so strong sometimes as that it cannot be penetrated by the Bridegroom without very great difficulty, and not without extraordinary Pain both to the Bridegroom and Bride. In some it is naturally quite clos'd up, by which means their *Courses* are stop't to the injuring their Healths, and endangering their Lives, and cannot be remedied, but by Chirurgical Operation; but that I shall speak to particularly, when I come by and by to treat of the Infirmities and Diseases of those Parts.

It is in the integrity of this *Membrane*, together with the straitness of the *Vagina*, that Virgin Innocence consists; and Virginity is said to be lost, when
by

by the admission of the Man's *Yard*, the former is forcibly or violently broken, or loosned and distended, and the latter widened ; tho' yet, as said before, it may be violated by other means ; and tho' *Virginity* once lost, or as said before, the *Membrane* broken or distended, can never be restor'd or clos'd again, yet an artificial Maiden-head, mimicking the true, may be obtain'd, and is what numbers of *Harlots* have acquir'd, and thereby impos'd upon the Men, by only constringing the *Genitals*, and bringing them to their almost former straitness, and this they do by Baths and Fomentations prepar'd of Astringent Ingredients, by using which to the *Privy Parts*, as also to the Breasts (which latter upon lying with Men, and Conceiving, grow, especially in some, great, soft and flagging) contracts both the Parts and them so effectually, as scarcely to be discover'd, even by the most understanding Midwife ; and when they come to be Brides, the better to deceive their Husbands, have either a little blooded their Shifts before-hand, or placed a little Fish-bladder of Blood so, as to be broke in the Encounter ; or have appointed the Day of Marriage to be at the declension of their *Courses*, complaining at the time of Embrace a little of Pain to colour the matter, and make the Bridegroom believe it was the very first Bout ; but this being so commonly done, as doubtless may be affirm'd, no more need to be said, or the Prescriptions of the Medicines to straiten, here set down, lest those that are yet Chaste should take the hint, as some giddy Girls may, upon that Presumption, and so the easier forfeit that Virtue which should be their peculiar Care to preserve, and the more, because many Men now-a-days in this degenerate Age, (tho' it cannot but be allow'd the Men are generally as bad or worse than the Women) are so very inquisitive, or shall I say suspicious, judging them by their own false Steps, that on the Nuptial Night, if they find no emission of Blood from the Womans Body upon the Encounter

counter, tho' there be all the other Signs and Tokens of her Virginity and Chastity, yet are presently apt to believe themselves impos'd upon, and for that reason will hardly be reconcil'd to their Bride; when they poor Women are sufficiently impos'd upon by the Men, who probably have lain with several Women before that time, yet, hard is their Case, there is no rule by which they can come with certainty to the knowledge thereof.

In ancient times great notice was taken of those Things on the Womans side, and even now in many parts of the World, as in *Morocco, Poland, &c.* they have Virginity in such reverence, that after the married Couple go to Bed, the Company invited, waits in the next room, till they have Copulated, when the Bride Shifts her self, which Shift is brought out by some grave Matron appointed, and if they find the Tokens of Virginity thereon, they make joyful Acclamations, in which all the Kindred joyn, and the next Day carry her Shift in Publick Triumph about the Town, like a Banner, that all the People may be Witnesses of the Brides Virginity, and the People follow with Musick, Singing, and Dancing: But if they do not find those marks of Virginity on her Shift, every one of the Guest, according to the custom of the *Polanders*, throws down his Glass, and all the Jollity is at an end, and the Brides Kindred are quite out of Countenance: Then the Guest commits a thousand Extravagancies in the House, they break the Pots and the earthen Cups, put a Horse's Collar about the Brides Mothers Neck, make her drink out of one of those broken Cups, and upbraid her for not having been more watchful of her Daughters Chastity; and after they have treated her with all the vile Language imaginable, the Company breaks up, the Friends of the Bride keep within Doors for some time, being ashamed to go abroad, till the Wonder and Ignominy is somewhat over, upon which, the Bridegroom may put away his Bride if he pleases, or if he keeps her, he

he must resolve at the same time to put up with abundance of Reproaches and Affronts that he will meet with. Thus we see how Maiden-heads are valued abroad, when at the same time the Bride may not be in Fault for Reasons we gave before.

And indeed here also most Husbands are such Fools as to cover the difficult task of getting a Maiden-head the first Night, and glory in the imaginary Conquest, measuring their Wives Virtue, by the labour of that first Attrack, when it does not always happen, and the Wife not the less Chast, as aforesaid ; neither, as said before, is it a hard matter to impose upon such Husbands, when their dependance is only upon that feeble Testimony, for the wisest of Men, King *Solomon*, in his *Proverbs* tells us, There are three things hard to be known, yea four, but the fourth he could by no means account for, namely *the way of a Man with a Maid*, or to explain his Meaning, *the Track of a Man in a Virgin*, that is *to know whether she had lain with Man or no*.

But all this while, in speaking about the preservation of this *Hymen* or *Virgin Zone*, I must not here forget to observe, that there are some that not only differ and contend about the Figure, Substance, Place, and Perforations of the *Hymen*, but even are doubtful whether such a thing be or not, which as some positively affirm, so others as flatly deny : And even that famous Man *Regner de Graef* himself, the most Industrious and Accurate Inquirer into those Parts, confesses that he always sought it in vain, tho' he endeavour'd it, and had opportunities in divers People of various unsuspected Ages : all that he could find, he says, was a different straitness and different corrugations, which were greater or lesser as were their respective Ages. Whether therefore it is to be found in all People, is not to be asserted ; *Realdus Columbus* also says, it is seen very seldom, these are his Words, *viz.* ' Under the *Nymphæ* in many but not in all Virgins, there is another Membrane, which when it is
' present,

present, (which is but seldom) it stoppeth, so that
 the Man's *Yard* cannot be put into the Orifice of the
 Womans *Womb*, for it is very thick above towards
 the Bladder, and hath a hole by which the *Courses*
 flow out. And adds, that he had observ'd it in two
 young Virgins, and in one elder Maid. *Ambrose*
Parry the Surgeon, says, That *Tunicle* or *Membrane*
 call'd the *Hymen*, is suppos'd by many, and those
 learned Physicians, to be, as it were the enclosure
 of the Maiden-head or Virginity of the Maid, but
 declares he could never find it in any, seeking it in
 Virgins of all Ages, from three to twelve, of all
 that he had under his Hands in the Hospital of
Paris, where he was one of the Surgeons; yet con-
 fesses at last he once saw it in a Virgin of seventeen
 Years old, in whom it was so strong, that at her
 Marriage it hindred her Copulating: The Mother
 to whom the Virgin made her complaint, desir'd
Parry to examin her, who did, and found the *Tu-*
nicle so thick, that he was forc'd to cut it asunder
 with his Scissars, after which she could suffer her
 Husband, and bore him Children.

Sometimes this Virgin *Tunicle* is so strong and so
 thick, as that by the endeavours and strength of an
 ordinary Man, it is not to be broke, and the fault
 not the Man's neither; and I don't doubt but there
 are many married Maids now in our time, who
 are apt enough to blame their Husband's inability,
 and the Husband at the same time content to bear the
 imputation, when all the while the fault is on the
 Womans side, by the over-thicknels of the *Hymen*,
 so that the Man cannot, as desir'd, penetrate her.

John Wierus in *Lib. de prof. demon. cap. 38.* writes
 of a Maid at *Camburge*, whose *Hymen* was so strong,
 as not to permit her *Monthly Terms* to flow out, which
 caus'd a great Tumour and distention of the Belly,
 with as great Torment, as if she had born the Pains
 of Child-birth, and so much resembled it, that Mid-
 wives were call'd to her, who upon examining her,

did

did all agree and affirm that she was in Labour, tho' the Maid at the same time did aver she had never known Man: At length, upon her Pains continuing long, this aforesaid *Wierus* the Physician was called, who being informed of her Condition, and that she had made no Urine for three Weeks, and was almost spent with great Watchings, loss of Appetite, and Loathing, examined the grieved Place, and found the Neck of the Womb stopped with a very thick Membrane, which hinder'd the passage from sending out the *Menstrual Blood*, the lodging of which was the cause of all the Torment; he presently therefore sent for a Surgeon, and order'd him to divide that Membrane, which being done, there issued forth as much black congealed and putrefied Blood as weighed eight Pounds, at the discharging of which in three days time, she recovered, and was free afterwards of all Disease and Pain.

But tho' some are of the Opinion there is no such *Hymen* in Virgins, yet others and the greater number assert there is.

Avicen writes, That in Virgins, there are *Tunicles* in the Neck of the Womb, composed of Veins and Ligaments very little, rising from each part of the Neck, which at the first time of Copulation are wont to be broken, and the Blood to run out.

Almanfor also says, That in Virgins, the passage of the Neck of the Womb is very wrinkled, or narrow and strait, which is broken at the first time of Copulating with a Man. And the late ingenious Dr. *Drake* says, that in those few which he had an opportunity to examine, he did not remember he ever missed the *Hymen* in any, where he had just reason to depend upon finding it, if it were constant; and that the fairest view he ever had of it, was in a Maid who died at about thirty Years of Age.

The *Carunculae Myrtiformes*, or Myrtle-berry Caruncles, so called from their resembling Myrtle-berries, lie close to the *Hymen*, there are four of them, the largest

largest standing uppermost, just at the mouth of the passage of the Urine, which it shuts, after making Water; just against this at the bottom of the Sheath of the *Womb* there is another, and in each side one; but of these there is only one in Maids, and that is the first, the other three are not properly *Caruncles*, but little Knobs made of the angular Parts of the broken *Hymen*, roll'd into a heap by the wrinkling of the *Vagina*, and appears never but after having Copulated with a Man.

Thus having as much as is necessary describ'd the Parts of the *Vagina*; its Use from what has been said, may without difficulty be easily understood, all knowing, that know any thing, that it is to receive the Man's *Yard*, being Erected; to direct and convey the Man's *Seed* into the Womans *Womb*; to serve for a Pipe or Conduit for the *Menses* to flow through, not mentioning its being a Passage through which the Birth is protruded.

The *Pudendum Muliebre* or Privities of Women, are next to be consider'd, and that which offer themselves to view without any deduction are the *Fissura Magna* or great Chink, with its *Labia* or Lips, the *Mons Veneris*, and Hairs, which are called by the General Name of *Pudenda*, because when they are bared they bring *Pudor* or Shame upon a Woman. *St. Austin* says the same, and that we can command all our other Parts, yet cannot oblige the *Privy Parts* to Obedience,

The *Fissura Magna* or great Chink, is called by *Galen* *Cunnus*, which signifies to Conceive; *Hippocrates* calls it *Natura*; it is also by others call'd *Vulva*, *Porcus*, *Concha*, and many other Names, according as Fancy has led People, and to please a lascivious Humour; some valuing themselves for their notable Faculties of imposing this and that Name on it, which are yet not worthy to be observed here.

The *Chink* reaches from the lower part of the *Os Pubis* to within an Inch of the *Fundament*, and is in ordinary siz'd Women about six Inches in length, being by Nature made so large, the better to be extended in Child-bearing. It is less and closer in Maids than in those that have had Children, but the length in all makes the *Perineum* or distance between the lower end of the *Chink* and the *Fundament* not above an Inch long. The *Chink* has two Lips cover'd with Hair a little curled, and begins to grow there about the Age of fourteen, which Lips towards the *Pubes* grows thicker and more full or protuberant, and meeting upon the middle of the *Os Pubis* makes that bunching up or rising at the bottom of the Belly that is covered also with Hair, and is called *Mons Veneris* or the *Hill of Venus*, chiefly consisting of Fat, which is the reason of its bunching so up, and which is so convenient, by the appointment of Nature, as that it secures the Bones of the *Pubes* of the Man and Woman, which are placed underneath it, from hitting one against another, and the Hair of each part from grating one another in the Act of Copulation, which were it not for this Fat, would cause Pain instead of Pleasure.

There was a Lady who had the Lips of her *Matrix* so closely join'd, that her Husband could never have entrance; she had only a small Orifice in the middle, that afforded a passage to her Urine and the *Menstrual Blood*: but having recourse to Surgery, and the two Lips being artfully separated both above and below, she had several Children afterwards: And it was observ'd afterwards that her Husband in a Jocular Way, said, the Surgeon had cut too far, but at the same time owned his Wife was oblig'd to the Surgeon, because it very much facilitated her Delivery in Child-Birth. There was another young Woman that laboured under the same misfortune, but she chose rather to have her Marriage disannul'd, than to endure the Operation, besides the Shame that would

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attend

attends it, and the Discourse that might be rais'd upon it deter'd her, for that a Lady's being viewed by the Judges Order at *Paris* by the most noted Physicians and Surgeons there, upon the Question and Contest about her Virginity, gave occasion for their Fans and Snush-Boxes being Painted afterwards with undecent Postures.

When the Chink is opened by drawing aside the *Labia* or Lips, that which offer themselves next to our View are the *Nymphae* or *Clitoris*. The *Nymphae* or Nymphs, or as others *Alae* or Wings, are so called because they stand next to the passage of the Urine on each side it, and keep the Lips of the Privities and Hair from being wet as the Urine spouts out of the Bladder, being two fleshy soft productions beginning at the upper part of the Privities, where they make that wrinkled membranous Production which cloaths the *Clitoris* like a Fore-skin, and answers very like to the *Preputium* or Fore-skin of a Man's *Yard*, and are almost triangular, and which for their Shape and Colour, being soft and red, are compared to the Thrills that hang under a Cock's Throat, and are larger in grown Maids than in young, and grow larger upon the use of *Venery* and after the bearing of Children, for in the Act of Copulation they swell and extend themselves by the influx of the Animal Spirits and Arterial Blood, necessarily flowing thither upon the transport of that Pleasure.

I have read that in some Women the *Nymphae*, and also the *Labia*, are naturally so long, that they are not only troublesome, but hinder their Copulating, and that according to the report of *Leo Africanus*, it is what often happens to the *African* Maids; and are infirmities so common in the Southern Parts of the World, that there are Fellows who make it their business to walk up and down the Streets of Towns, bawling *Who wants to be cut?* and such indeed ought to be cut rather than suffered to hinder Procreation.

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We have already spoken of the use of the *Nympha* to defend the Urine from wetting the Lips, which they do, by peculiarly guiding and turning strait the Stream of the Womans Urine as it comes out of the Bladder, causing it to make that hissing Noise as is observ'd when evacuated, and which the shortness and width of the passage of Urine in Women, (which is much shorter and wider than in Men, as the extraction of large Stones out of their Bladder, without cutting, testify) and their squatting and forcing posture when they make Urine, very much contributes to.

Betwixt the Nymphs, in the upper part of the *Pudendum* or Privities, is plac'd the *Clitoris*, which signifies lasciviously to grope the Privities, and is a fleshy Substance which jets out a little, called by some *Virga* or *Yard*, because in Shape, Situation, Erection, and Substance it is very like a Man's *Yard*, differing only in length and bigness, tho' in some Women it is as big as some Mens *Yards*, but generally is as big as one's Finger, of a long and round Body, lying under the Fat of the *Mons Veneris*, and puffs up in *Venery*, swelling and straitning the Orifice in the act, so as to embrace the Man's *Yard* more eagerly and closely, and with more notable Delight and Pleasure in the Act; but unless in the Act, it is seldom to be seen in most Women, unless when the Lips are drawn aside, tho' it is easily to be felt in all. In those called *Hermaphrodites* it is so long and big, as to be able to converse with Women in the manner of Men. Dr. Drake tells us, that sometimes by extraordinary means it will be extended almost to the bigness of a Man's *Yard*, which at all times it resembles very exactly in shape, excepting that it is not perforated as that is, having no hole in it (tho' it really by the natural impression at the end, looks and feels as if there was a passage.) The extraordinary size and propendence, says the aforesaid Doctor Drake, sometimes out of the Body in Infants, makes the

Women mistake such Children for that sort of Monsters they call *Hermophrodites*. Of this sort, says he, I had one brought to me upon another occasion, the *Clitoris* of which hung out of the Body so far at about three Years old, that it resembled very much a *Penis* or *Yard*, but it wanted the Perforation, and instead of that, just behind it, the Urine issued at a hole, which was nothing else but a corner of the *Rima*, the *Clitoris* filling all the rest of the Orifice; so that the Parents mistook it for a Boy, and as such Christned it, and as such esteemed it when it was brought to me; but the Neighbours who had notice of this appearance, called it an *Hermophrodite*.

Platerus tells us he saw a *Clitoris* once in a Woman, as big and as long as the neck of a Goose. Indeed the *Clitoris* in a Woman is very like a Man's *Yard*, its end is like the *Glans* or *Nut* of a Man's, and erects and falls as a Man's does, and as in Men the seat of the greatest Pleasure is in the *Glans* or *Nut*, so is this in Women, for therein is the rage and fury of Love, and there has Nature plac'd the peculiar seat of Pleasure and Lust, from whence 'tis call'd *Amoris Dulcedo* and *Æstrum Veneris*; for the Man's *Yard* rubbing in Copulation against the Womans *Clitoris*, causes those excessive Ticklings, delightful Itchings, and transporting Pleasures to both Sexes; and the more of that Serous Matter (before spoken of) the Woman sheds in the Act, the greater still is the Pleasure in both, for as the Man's *Yard*, and principally the *Nut* of it, fills with Spirits in the Actions of Love, so also does the Womans *Clitoris* at the same time, which conjunctly together, gives that charming Delight to those Parts, and the whole Animal Functions, which, as to relate is inexpressible, so in the Act sometimes it is almost unbearable, especially where both Parties meet with equal Desire and Freedom; for if we love Persons whose Inclinations are answerable to ours, and whose Parts are proportionable, our Flame is happy, and nothing but Pleasure, Delight, and Tenderness

perness, is the consequence of our lawful Love ; for the Enjoyments which attend the Actions for the continuance of our kind, are the highest gratifications of our Senses that can be.

But it has been often disputed which takes most Pleasure in the Act of Copulation, the Man or the Woman ; some say one, and others the other, and that as the Man's *Seed* is the chief efficient and beginning of Action, Motion and Generation, yet that the Woman affords *Seed*, and effectually contributes in that point to the Procreation of the Child, as is evinced, say they, by strong Reasons ; as first, were it not so, her *Seminal Vessels* and *Genital Testicles* had been given her to no purpose, which cannot but be allow'd to be of use, their Nature being as receptacles to treasure up, operate and afford Vertue to the *Seed* ; and to back this, they urge, that if Women do not eject *Seed* when they Copulate, it is observed that they frequently fall into strange Diseases, such as Histerick Indispositions, Womb Furies, and the like, as oftentimes young Widows and Virgins are known to do ; and that the Cure of those Diseases consists chiefly in frequent Copulations, by which it is apparent by the effect, that they are never better pleas'd, or appear more brisk and jocund than when they are often satisfy'd that way, whence it is an inducement to believe they have more Pleasure and Titillation in the Act than the Men, (at leastwise for the sake of Health have frequently more occasion) for Nature is more delighted when Ejection is on both sides, and both Parties are better pleas'd ; for the Enjoyment by ejection and reception is doubled, and the Act of Coition more desirable. Others will not have it, that either the Man or the Woman enjoy most Pleasure in mutual Caresses, but that to both of them 'tis so excessive as to be difficult to determine which exceeds, not but that it is allow'd, the Man's *Privy Parts* are more sensible than the Womans, because they are all Nervous, when the Womans are but partly

Nervous and partly Fleſhy, and ſo by conſequence not altogether ſo ſenſible ; beſides, other reaſons in *Anatomy* which confirm the ſame, and which are too tedious here to be taken notice of, not accounting for their way of Living, their firmer Minds and ſtronger Fancies, and alſo hotter Nature, ſharper Blood, &c. which makes me believe that Women are not ſo ſenſibly, or altogether toucht to the quick in the Act, as the Men are, unleſs in ſome *Virago's* or Women that have hot *Wombs*, of ſanguine florrid Complexions, red Hair'd, merry Diſpoſitions, &c. who are generally more Luſtful than Weakly or ſome other ſort of Women, and their Deſires ſo reſtleſs and exceſſive, by giving themſelves up to the Pleaſure, as not to be ſatisfy'd with many Men, even as if they had a Furor or Madneſs of the *Womb*, of which I ſhall ſpeak particularly by and by, when I come to treat of the Diſeaſes of the *Womb* ; ſuch Women, I ſay, there are, and ſome that I have heard of to confeſs they could ſcarcely ever be ſatisfy'd by all that their Huſbands could do, which is the reaſon, I believe that thoſe Phyſicians, who have probably heard the ſame, have aſſerted that Women take more Pleaſure in the mutual Embrace than Men, even to a third part of the Enjoyment (therein condemning all for ſome, which is the wrong way of reckoning), but I cannot tell how to determine it any otherwiſe than that the Pleaſure the Man takes is ſhort and ſoon at an end, and ſometimes the intermiſſion long, but with the Woman it is almoſt endless, by reaſon ſhe can hold out beyond what one Man can afford her ; nay, as ſoon as ſhe has done with one, ſhe readily, and with as great or greater Pleaſure receives another, and ſo a third, and onwards, being almoſt always ready for the Embrace, and ever pleas'd with it, elſe why do many of them, even marry'd Women, that are wanton, not being ſatisfy'd with what their Huſbands can do, procure to themſelves with their Fingers, or other more proper Inſtrument, a Pleaſure
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that supplies the room of a Man's Embraces, for which reason the *Clitoris* in Women is call'd the *Contempt of Men*; and not only do marry'd Women that are Buxfom use such means, but, as I have heard, is a practise very common among other Women of all Ages, *viz.* Widows, or such whose Husbands are absent, Maids, and even by Girls at Boarding-Schools, to their irreparable Disgrace, that practice being almost as rife among them, as *Friction* among School-Boys, and of which, as I am credibly inform'd, several young Girls were not long since detected, in at a certain Boarding School in this Town.

In short, to both Sexes the pleasures of Love are quick and excessive, the thoughts of which, with an agreeable Object, strikes us perfectly Chill, which afterwards by the Spirits recoiling, makes us glow. 'Tis the same in both Sexes, and the Thoughts inexpressible; and if the Thoughts and Act were not extremely pleasing, a Man of Sence, or Woman of Wit, would never submit to the practice: But, as I said before, it is excessive; for we see the strictest Hermit, and the most precisely Grave and Religious, look pleasantly upon an agreeable Woman, smile at the talking of the Pleasures of Love, and are charm'd at the thoughts thereof, so that it savours not of Smut or Bawdry.

The *Clitoris* has two pair of Muscles, which serve to erect it, and straiten and narrow the Orifice of the Sheath, and has also Veins and Arteries, which are somewhat large. In some Eastern Countries the *Clitoris* in Women is so large, that for its deformity and filling up the passage, the better to facilitate, as they think, Copulation, they cut it quite out, or else hinder its growth by searing it, and is what they call Circumcising of Women: But of these things, and of *Hermaphrodites*, as also of the odd and ridiculous Customs and Manners of many Countries, concerning the ordering, using, and abusing of the *Genital Parts* of both Sexes, I have particularly, not with a

little pains, explicated in my sixth Edition of the *Venerereal Disease*, from Page 352 to 384 ; to which I refer the Reader, that is willing to be satisfied in those matters, I thinking it unnecessary to make repetition of them here.

I shall therefore, having given what description of the *Womans Genitals* is necessary to serve the present purpose, begin and proceed in the discovery of the *Infirmities and Diseases* incident to their *Privy Parts*, with their *Causes and Cure*, and shall, by the way, give a Hint concerning *Generation and Conception*, and shew the *Causes and Cure of Miscarriage in Women*, which few that I know of, and none, in the like method, have undertaken so particularly and intelligibly to set forth.

At the Age of fourteen years, as hinted before, the *Menstrual Blood* in Virgins begins to break forth, at which time also, it being the years of *Puberty*, they begin, from a natural Instinct, to entertain Lust, and are capable then of Conceiving, and feel something of a titillation to, or desire after the *Venerereal Pleasure*, which in some is so vehement as not to be satisfied, till, by means of Provocation, and the opportunity of wanton Dalliance with Man, they forfeit their title to the Angelical Character ; whereby young Girls who have too much liberty given them of being in Mens company, and especially about that age, are, for want of a discreet Conduct, by the design'd Wiles and Temptations of Men, sooner overcome than at other times. Which is a caution worth the observation of such Parents who have young amorous Daughters, that they would not suffer them to be at Balls, Plays, or Interludes, without some faithful Attendant ; and that they keep them not long from marrying, lest they should marry themselves ; for as all young People, from a natural Instinct, desire marriage Embraces, it is a Duty incumbent on Parents, that have Children of a hot Temperaments, and sanguine Complexions, to provide in time

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such suitable Matches for them, as may make their lives comfortable, rather than to cross their Inclinations, by afterwards putting a restraint on their Affections; which has been found by experience, to hasten them to commit such follies as have brought an indelible Stain upon themselves and Families, by throwing themselves into the unchaste Arms of the next alluring Tempter that comes in their way; for when Virgins arrive to the years of *Puberty*, their Minds are naturally stirr'd up to *Venery*, and their Imaginations are fired with unusual Fancies, tho' in some much more than in others, and especially those who give up themselves to Pleasures, Pastimes, frequenting Mens Company, wanton Discourses, high Feeding, and the like, whereby the Humours are heated, and the Desire augmented, which even in some, sometimes is so insuperable, that if Enjoyment is deny'd, or they use not those means so customary among many Women, to pleasure themselves, it brings them into *Cachexia's*, ill habits of Body, Hysterick Fits, Green-sickness, or other inconveniences, which by all the *posse* of the most fortuitous Medicines that Art can invent, will scarcely be remedied. To know the amorous Inclinations of young Virgins, mind their eager and earnest gazing at Men, affecting their Company and Conversation, &c. which sufficiently prompts them to desire Coition: As also the same may be observ'd in young brisk Widows, or those whose Husbands are gone abroad, who not being satisfied without the usual Conversation, oftentimes break the Bond of Modesty, and give themselves up to unlawful Embraces, or take other methods to allay the fury of their desire, as I before hinted; not that I at the same time encourage early Marriages, for they are inconvenient to most; and is marrying unseasonably, which oftentimes exhaust the Viral Moisture of young People, and cause them to become so enfeebled, as that
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with the best of Medicines they will not be restored.

Inequality of Years in the Parties marry'd, is another great error ; when a young Man to advance his Fortune in the World, marries a Woman old enough to be his Grandmother ; between whom, instead of that love and delight which ought to be in marry'd People, nothing but bitter Quarrels, Strifes, Jealousies, and Discontents, are observ'd in their Conversations. The like may be said, tho' with something more excuse, when an old doting Fellow marries a young Virgin, in the prime of her Youth and Vigour, who whilst he vainly strives to please her, is hastening himself to the Grave ; for that the more he endeavours, the more he is exhausted. For as in green raw Youth it is unfit and unseasonable to Marry, so to marry in old Age is altogether as preposterous ; for as they that enter upon it too soon are presently exhausted, grow Consumptive, &c. so those that defer it till they are old, are alike liable to the same inconveniencies, besides forfeiting their gravity and conduct, losing that honour due to their years, and instead of being said to be fine old Men, they undergo the Title of *Old Fools*, and too often become young *Cuckolds*, especially if they meet with Wives that are Bucksom as well as Young, who have much Beauty, and little Chastity.

But when we speak of Ages most fit for to undertake a marry'd State, we must shut out, as incapable, *Eunuchs*, and others of both Sexes, render'd unfit by accident, or that are born defective ; neither is every Age, tho' never so well equipt, fit to tast the pleasures of a Matrimonial State. Young People are too feeble, and the Old too languishing ; Infancy and Puerility are too ignorant as to the productive part, and old Age, tho' well acquainted with the manner, yet are destitute of the Matter which Nature requires for Procreation.

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But to come to the Point ; when the Man arrives to *Puberty*, that is, when the Voice changes, and grows more loud and rough, or harsh, which proceeds from the encrease of the natural Heat in the *Thorax*: When Hair grows on the *Privy Parts*, and Titillations, or amorous Motions are felt to stir there, which in some young Men is, as said in another place, about the sixteenth, in others about the seventeenth, and in some not till the eighteenth year of their Age ; then, I say, a Man may be capable of caring for a Woman so as to get Children ; he at that time being fired with the heat of Love's Passion. Then, I say, a Man is capable, if in a disposition, to get Children ; but it is better that Loves Flames be suppressed till riper years ; for it is better then for himself, and he is better capable of getting stronger and more firm and healthy Children, which time is about the twenty fifth year of his Age. We have read indeed of Boys that have got Children at seven or eight years of Age, and of Girls of ten or twelve that have had Children, from their robust and vigorous Nature ; but I cannot believe it ; for the weakness of Parts, and dryness of Temperament, besides other occurrences in those parts, cannot possibly afford Matter for Generation : And in Women-kind the indubitable Sign of their being ripe for a Man, and in a capacity for bearing Children, is when the *Menstrua* flow, and not before, and which seldom or never appear to that purpose, till the thirteenth, fourteenth, and, in some, sixteenth Year of their Age, as said before ; and the best time for Women to marry, in order to have strong healthy vigorous Children, is about the eighteenth or nineteenth Year, not but some have born Children at the fifteenth year of their Age, and young Men got them at the same, but then the Off-spring has been either weakly or infirm, or the Birth never brought to perfection, especially when the Male has polluted himself by *Friction*, and thereby weakened his *Seminal Vessels*, and the Woman used
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artifice to titillate, either with her Fingers or other Instrument in use among them; but when the Man is in his twentyfifth Year, and the Woman in her twentieth, and both retain their Virginity till they Copulate, and those People born of healthy sound Parents, not tainted with any ill Stamen, and each of them well in Health, of good Constitutions, and full of Love and Vigour, there will proceed the best, most vegete, lovely, healthy and strong Posterity. Concerning which I could greatly enlarge, but time and designed Brevity will not allow.

Marriage that is, with suitable Matches, is commendable, establish'd so by the Laws of God and Man, no station more happy or more honourable, where there is Love and Agreeableness; it was held in great esteem from the beginning of the World, and that among all sorts of People and Sects; the *Romans* held Marriage in great esteem, and so did and do the *Jews*; the *Lacedemonians* when they instituted Festivals, as they usually did, would not admit of any single Men among them; and as the fault in those days were wholly on their side, if they were not marry'd, and any of them came to their Festivals, they were, as soon as discover'd, order'd to be whipt by Women, as unworthy Members of the Republick, and none but marry'd Men suffer'd to bear any Office. So that marry'd Men throughout the World (as an encouragement to Matrimony) had highly the preference and advantages of those that lived single.

As Marriage therefore is honourable, so it should by every Couple be made pleasant to each, that is, the Man should please his Wife, and the Woman her Husband; in the conjugal Affair there should be a reciprocal Harmony and Friendship, which they each to other are bound in Duty to observe: The Husband is to render to his Wife what she expects, that is, due Benevolence, and the Wife to her Husband what he desires; not that a Man should care less oftner than he is capable; for the Woman to desire that,

that, is an injury to his Body ; but when he is in capacity, and nothing on the Womans side to hinder, there it is his Duty to perform, if for no other reason than to please his Wife, and ought not to deny her : On the other side, a Man is not to desire his Wife but when she is in a condition, 'tis his Duty at some times, tho' never so much inclin'd, to forbear her, as when the *Terms* flow, as shall be by and by further observ'd, and when she is near her Time, for then the Woman has no manner of inclination ; when the *Terms* flow it cannot be done but imprudently, and, as it may happen, injuriously ; and when near Delivery, or at some times when they are big, endangers their coming before their time, or causes an ill Disposition of the Child in the Womb, by the necessary posture and shaking a Woman undergoes in the Act.

As the *Menses* in Virgins begin commonly to flow at fourteen, so in most Women they generally continue to flow to forty four, at which time, for the most part, they cease Child-bearing, unless they be such that are very healthful, strong of Body, and have always liv'd temperately, and some such have been known to bear Children at fiftyfive Years, but this very rarely happens, tho' the *Courses* in some flow till then, which however is more from an Indisposition of Body, than any natural Cause, and commonly indicates a dangerous State of Health. But if Men are inclin'd to Marry, and desirous to have Children, they must mind to wed with such as are within the aforesaid Age, or else blame themselves if they meet with a disappointment, tho' it has been known, that old Men that have liv'd their time with temperance, and been free from Diseases, have, by marrying with young brisk Women, had Children, even tho' they have been seventy years of Age, and some that have been extraordinary lusty, have, as we have read, had Children at fourscore ; but we may say of such, as in another Case, *Rara avis in Terris.*

Men

Men and Women cease to engender differently, according to their Strength and Constitutions, those that are naturally very Amorous and Lascivious, soonest leave off, their natural heat being wasted when they come to years sooner, by the too profuse use of the Sports of Love when young. Some Men, as said before, are capable of procreating at seventy, others not at fifty five, and few after sixty, tho' some Sparks of Lust haunts the old Man's Head; and his Inclination is often good, tho' the Power be too weak to put that Will in act; yet we have heard of some that have got Children at seventy, eighty, nay a hundred, but it is look'd upon as Prodigy.

Women cease Teeming, tho' they cease not to engender at forty five or fifty, tho' some that I know have conceived at fifty two; but when the *Menstrua* cease flowing, 'tis a certain sign they will Teem no more, there being wanting what is necessary to form and nourish the Birth in the *Womb*. But when the Man is very vigorous, tho' old, and the Woman has her *Courses*, tho' in years too, there it is possible Conception may ensue, because so long as the *Menstrual Flux* remains, the prolific Faculty is preserv'd; yet *Pliny* says, 'That *Cornelius* (who was of the House of the *Scipio's*) being in the sixty second Year of her Age, and her *Courses* long before left her, bore *Volusius Saturnius*, who was Consul. And *Valescus de Tarenta* also affirmeth, 'That the same Woman that bore a Child in the 62d year of her Age, having had one also before, in the sixtieth and sixty first Year, therefore it is to be suppos'd, that by reason of the variety of the Air, Region, Diet and Temperament, the *Menstrual Flux* and Procreative Faculty in Women ceaseth, in some sooner, in others later, which variety also taketh place in Men; for in them, altho' the *Seed* be *Genitable* for the most part in the fourteenth Year, yet it is not Prolifick or Fruitful till about the eighteenth, some say the twentieth: And whereas most Men beget Children

Children until they are sixty Years Old, and many to the Age of seventy, yet there are some known to have begot Children in the 80th Year of their Age. *Pliny* recites, that King *Masinissa* begot a Son when he was eighty fix Years Old ; and also that *Cato* the Censor begot a Child after he was Fourscore. Indeed it is no great wonder to hear of Old Mens having Children, when they have a Young Wife to work upon, but to hear of Women of sixty, or upwards to bear Children, is something strange, and is almost as incredulous as the Story of *Averoes* of a Womans Conceiving in a Bath, by attracting the Sperm or Seminal Effluxion of a Man admitted to Bath in the same Water ; which is a new and unconded way to Fornicate at a distance, when the Rules of Physick assure us there is no Generation without a joint Immission or Corporal and carnal Contaction, and joint Emission also, nor that virtually unless the Parties be pregnant ; for the want of that is an effectual Impediment, and utterly prevents the Success of a Conception, and therefore how a Woman of threescore or more, whose *Courses* have long before left her, her Intellects decay'd, and Parts dry'd almost up, should Conceive, is a Mystery : I know there are some who believe its possibility, and with the same Parity of Reason may believe what *Sir Thomas Brown* in his *Vulgar Errors* explodes, *viz.* That Generations by the Devil are probable, (which indeed a certain Wench with Child, would have had it believ'd, and reported it as Fact, for that, as she said, she had never lain with Man) or else, as they argue, how came the Daughters of *Lot* with Child ? who were only as they alledge, impregnated by their sleeping Father, or Conceived by Seminal Pollution received at a distance from him ; and that 'tis possible for the Devil by contriv'd delusions of Spirits, to steal the Seminal Emissions of Men, and transmit them into their Votaries in Coition, whence ensues Conceptions ; which is all Imposter, and such Jargon that none but delud-

deluded Souls will Believe or give Credit to, tho' is what many Wantons abroad would be glad the World was so credulous as to hearken to, for the easier and better saving their Credit. 'Tis said that our magnify'd *Merlin* was thus begotten by the Devil, which is no other than a groundless Report; but from thence it is, they say, his Prophetick Spirit had its rise, and that as he was begot by the Devil, he had the Faculties of his Father the Devil, to foresee and foretel Events and strange Matters of Persons and Things to come.

There are others that say 'tis not impossible for Women to Conceive without gross Immissions, for that the Seminal Spirits and Vaporous Irradiations, containing the active Principle of the *Seed* will do it, and for Instance, they tell us, that imperforate Persons, and such under Puberty or fourteen Years of Age, have Conceived, without any immission at all. As also, say they, may be conjectured in the Coition of some Insects, wherein the Female makes intrusion into the Male; and from the continued Ovation in Hens, from one single Tread of a Cock, and little stock laid up near the vent sufficient for durable Prolification: And altho' also in human Generation, the gross and Corpulent Seminal Body may return again, and which we most times know does, yet nevertheless Conception is had by what is carried (*viz.* the Spirit of the *Seed*) with it: Yet that little Portion that remains, we find is not always sufficient, nor will it but here and there hold good, that Conception is had without Bodily Immission. But I shall enlarge no further on these matters now.

Women are sooner Barren than Men, because their natural Heat, which is the cause of Generation, is more predominant in them than in Men, and the more because they are moister, as their *Monthly Purgations* and the softness of their Bodies demonstrate, which native Heat concocts their Humours into proper Aliment, which if they wanted, they would grow Fat.

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Women seldom have Children after forty five, but Men Procreate longer, as aforeſaid, for we read that in *Campania*, where the Air is clear and temperate, Men of 80 Years of Age, marry young Virgins and have had Children by them, which ſhews that Age in Men hinders not Procreation, unleſs they exhaust their Strength in their Youth by too much Maſturbation or Friction with the Hand, which cuſtom too frequently practis'd, ſo debilitates the Spermatick Veſſels and Parts adjacent, that Inclinations to *Venery* are loſt, and the *Yard* ſhrivel'd up, of which I have already ſpoken ſufficiently in my Sixth Edition of the *Veneral Diſeaſe* aforemention'd, and need not ſtand here to repeat.

It was the Opinion of that profound Philoſopher *Hippocrates*, that Youths at the Age of 16 or 17, having much Vital Strength, are capable of getting Children, and alſo that the force and heat of Procreating Matter conſtantly increaſes till 45, 50, and 55, and then begins to flag, the *Seed* by degrees becoming Unfruitful, becauſe the natural Spirits being extinguiſh'd, the Humours are dry'd up; but this, as obſerv'd before, falls otherwiſe to ſome, for that we read of a Man in *Sweedland* who was married at an hundred Years old, to a Bride of thirty, and had many Children by her, but he was ſuch a hale, luſty conſtitution'd Man, and of ſo freſh a Countenance, that thoſe who knew him not, took him to be no more than about fifty Years of Age.

As for the time for Man and Wife to Copulate, in order to Generate, Phyſicians ſpeak differently, for that Cuſtom is a ſecond Nature, and all People may ſafely Careſs when their Inclinations are ſtrongeſt, only that they obſerve to be not too furious, or uſe it too frequently, eſpecially in hot weather; Men embrace moſt that have been moſt accuſtomed to it, and ſo does Women, that is, they enjoy the Pleaſures of Matrimony moſt, becauſe the paſſages of Generation are more open, more large and big, than thoſe

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who never Copulated at all, or that never had any other Idea of the thing than Reading or Dreaming of the Pleasures of Love ; Men and Women that are very Lustful, and yet retain their *Seed*, are subject to many Disorders, which we see particularly in some vigorous strong Green-sickness Girls, who have not an opportunity of expressing their Desires otherwise than by their rouling Eyes, Looks and Gestures ; but those that have often tasted of the Pleasures of Love, and for many Reasons *per force* retain their *Seed*, there it does them much less Injury, the Parts being open and capacious to receive it, that the retention is not so hurtful.

Some Men and Women embrace with more eagerness at one time, others at other times ; some Men cannot Caress till a Glass of Wine is in their Heads, and some Women with no great Pleasure, till the time just before and just after the flowing of their *Courses*, and then dalliance to heighten the Thoughts and quicken and enliven the Spirits, renders both so very Amorous, that the Act is done with greater Pleasure ; and this either Day or Night is to purpose, tho' Men generally at Nights, and Women generally in the Mornings seem most inclinable. Upon a full Stomach 'tis absolutely an Injury for Men and Women to Caress, for nothing spoils our Stomachs and weakens Digestion more than ardent Love ; some Physicians say, that to Caress in the Day-time, is worse than in the Night, but, as said before, when both are well inclin'd, whether Day or Night, then is the best Season for both Sexes to Caress. As to the frequency of Caressing, that is according to Constitution, some are capable of lying with several Women several times in the space of a Night, others cannot embrace above one, and her but one time. I have been told by some that they have Caress'd several Women for several Nights successively, and given them entire Satisfaction ; but such *Virago's*, if such there be, (for it is not enough to be wanton with
Women,

Women, but to be able to shew one's Manhood to please them) must, in the end, find it to enervate and waſt their Strength and Spirits, ſo as to render their *Seed* Infertile. I know Fancy carrys a Man far, and that's the reaſon that a Beautiful Woman, or one that he likes, ſtrikes a Man to the quick, and if a Man can exceed in the Amorous Embrace, 'tis certainly moſt with a handſome Woman, the Idea let in by the Eyes being fixt in the Head with which the Fancy is touch'd; that immediately runs to the *Privy Parts*, and puts them into motion, for 'tis Beauty we admire in Women; that is the powerful Sting that Tickles, Excites and Charms us to the Deſires and Delights of Love, what Priviledges over Men, have handſome Women? Beauty ſtrikes an awe into the moſt barbarous Breſt, Charms the Surlyeſt and moſt Morose Tempers, there is no reſiſting a Beautiful Woman in a lawful way; ſhe has our Inclinations, Aſſiſtances, and Performances at all times, manages us as ſhe pleaſes, draws Men of all Ranks to admire her, and even takes us Captive againſt our Wills.

A Man that has a Beautiful Wife and can reſiſt her Charms, where every Faculty is agreeable, cannot properly be ſaid any more to be a Man, yet how frequently do we ſee ſuch Men leave their ſo agreeable Wives, and take up with any naſty Drab, the thoughts only of which is a ſufficient Surfeit. Every thing about us is immediately put into motion at the ſight of a pretty Woman, and if her Converſation and Humour be agreeable to her Appearance, that motion, if not prudently reſiſted, will be put into Action, for Love is nothing elſe but a deſire of Beauty; Uglineſs to the contrary is the reverſe of that, which at its appearance, becalms our Tempers, checks our Raptures, flattens our Deſires, and at once proves to us an Antidote againſt Lechery, as was a great Malculine Woman I once ſaw at *Woodſtock-Fair* in *Oxfordſhire*, who had a Beard like a Man,

Ugly and Ungainly, so as to draw the Eyes of all People of both Sexes to look upon her with Detestation and Abhorrence : But presently again at the sight of a fine beautiful Woman, just after the sight of so deform'd a Piece, we are made to feel Fire that inflames us to a desire of Copulation, when at the appearance of an Unhandsome, Ugly, or Deform'd One, as said before, we as soon feel Ice in our Breasts, which freezes our Passions and locks up our Desires ; therefore as a pretty or beautiful Woman is far more Desirable, so the Caressing such a One must needs be more delightful ; and doubtless, if a Man at any time can exceed the bounds of Nature, 'tis with such a One, which is able to attract Love, when no force besides will do it ; Love, that is, Beauty, being as strong as Death, and by which we are drawn as with Chains of Iron. But I shall proceed now to the Infirmities and Diseases of Women, hindering Copulation and Procreation, and shall, first, lay down those attending Virgins, which Marriage without the help of Surgery, will not Cure.

And such Infirmities are preternatural, as when the *Pudenda Virginum* or *Vulva* is quite clos'd with a Membrane, or else but a very little Perforation left, and is incident either from the Birth, or afterwards joined together upon an ill affected Ulcer in those Parts. Sometimes a preternatural *Caruncle* shuts the *Os Vulvæ*, and in others a Membranous Coalition of the four *Carneous Monticuli*, whereby the fore-parts of the *Vulva* are shut up, sometimes very close, as may easily be perceived by the Eye, or by the Finger. In those Cases Incision with a Knife must be made, to divide the Membrane, using afterwards a *Speculum Matricis*, with a small Pipe perforated through its whole length to help the Cicatrizing, which must be done the common way, with drying Unguents or Lotions, or both ; in order for Operation, the Patient must be laid upon her Back, and her Knees rais'd and opened as wide as she can, and then

then Incision must be made with a crooked Incision-knife, beginning at the top, and then a leaden Pipe is to be put into the Orifice. Sometimes the passage is open, but the *Vagina* or Neck of the *Womb* is clos'd, and that wholly or in part only, and that either Naturally, or through an Ulcer, or by an Excrecence, and may happen both to Maids and Women, in which latter, hard Labour may occasion, by tearing and inflaming the Parts, so as to become raw and adhere together: The *French Pox* sometimes causes the like Disasters to Women, as I have observ'd fully in my Sixth Edition of the *Venerereal Disease*; those Cases, I say, are known by the Sight and Feeling of a skilful Surgeon, but best known and regretted by the Husband, who upon Trial, finds he is not capable of entring his Wife's Body, for that upon endeavouring, she complains of prodigious Pain, and is not able to suffer him, but upon forcing, causes her to cry out, as bad as if stuck with a Sword. In some again the inward Orifice of the *Womb* is so clos'd, as not to admit of a small Probe, caused through cold Humours gathered there, or the Man's *Seed*, or her *Menses* long retained, whereby when they are heap'd upon it, causes such a Swelling as to close the Mouth thereof; and in some, has such an effect, as to harden the Mouth of the *Womb*, and cause great Pain both in the sides of the *Womb* and *Belly*, hardly able to be endured, and at length throws out a thin stinking black Matter, which if not timely remedied, both by proper Medicaments and Surgery, after the manner before directed, proves to be Incurable.

If it be an Excrecence that stops the passage, Medicines must be apply'd that are drying and discussing, to hinder the increase of the Flesh, and after that, Medicines must be us'd to lessen it, or eat it away, which are *Escarotick*. The following one is good.

Take Myrrh, Aloes, and Frakincense, of each a Dram Birthwort Root, Pomgranate Flowers, and Catechu, of each two Scruples, Burnt Allom two Drams, make all into a Powder, and with as much Egyptian Oyntment as is sufficient; make it into a Liniment, with which smear the superfluous Flesh twice or thrice a day with the Fingers, or put up a Pessary smear'd with it, fastning it with Strings to the Waste or Thighs.

But if this does not eat it away in some time, or it should grow much painful, it must be extirpated, or cut off with such an Instrument as we extirpate a Polypus out of the Nose.

When any of these accidents happen to Virgins, they seldom perceive them till they come to be married, and the pain, instead of pleasure, puts both the Wife and the Husband upon considering the Cause, which if they do not presently find out, and get remedied, proves vexatious, and stirs up Feuds, Discontents and Animosities between them; for the Female Sex like not to be call'd Marry'd Maids, any more than the Men love to be accounted Incapable, which many think themselves to be, when all the while it is their Wives fault.

It is known, or should be known to all Physicians, that the *Venereal* Appetite, or Lust in Women, is nothing more than a tender sense and tickling of the extended *Clitoris*, as before observ'd, caus'd by the influence of Seminal Matter abounding in the two glandulous Prominencies, and other glandules of the *Vagina*, and is what, according to nature, should be moderate; however it sometimes happens that it exceeds what it naturally ought, and again sometimes falls out to prove very deficient.

The languishing of the *Venereal* Appetite in Women, is frequently occasion'd by the smalness or want of *Genital Liquor*, and its want of Spirits; proceeding sometimes from other Diseases, as the *Whites*, *Scurvy*, or the like; which how to discover, is the
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art or main thing, and is what ought to be understood, because it may happen from a default in the Structure or confirmation of the *Privy Parts*, and if so it admits of no Cure; but if not from a natural Cause, but from some Disease, it probably may be cured, or at leastwise to be of no danger, save the rendring the Woman Barren, which however may be remedied, if proper Medicines be timely apply'd; and that which most supplies *Genital Liquor*, is juicy nourishing Food, and volatile Aromatick Medicines, such as Musk, Civer, Ambergrise, or the use of those Medicines prescrib'd already for Deficiencies in Men; or the Woman may foment her *Privy Parts* with the Infusion of Ants with the Nest, and imbrocate the *Groins* and *Privities* with Oil of Ants, Pismires, or *Cantharides*, or with Aromatick Oils, or Apoplestick Balsam, prepar'd with Civer, Musk, &c.

Sometimes the *Venereal Appetite* in Women is deprav'd, and Copulation and Conception hindred, when the *Seminal Humour* contain'd in the glandulous Substance of the *Vagina*, is either too long retain'd, or otherwise kept in and not emitted by some fault in the *Vagina*, where it becomes sharp, saltish, or somewhat acid, exciting sometimes in the places through which it passes, such an itching, as that they can scarcely forbear scratching before People, and even oftentimes to that degree as to make the Blood come. This violent Itching frequently disturbs Sleep, and is sometimes accompany'd with a desire of Copulation. To remedy this, is with mild Laxatives and Sudorificks inwardly, and to use outward Applications to the part, to allay the acrimony of the Humours. Inwardly the following is good.

Take *Mercurius Dulcis* fifteen Grains, *Troches Alban-*
dal half a Scruple, Syrup of Buckthorn as much as
 is sufficient to make into a mass, which form into
 four Pills, to take in a Morning, every other or
 third day; and at other times to drink a Decoction of

Elder, Fumitory, Sorrel, Succory, Scabious, Roots of Bryony, Polypody, black Hellebore, and the like.

And to use either of the following outwardly.

Take Ointment call'd Nutritum an Ounce, Oyntment of Tutty and Tobacco of each two Drams, mix and anoint the Lips of the Privities; but if the acid Humours retain'd there should corrode the Lips of the Privities, and occasion Wheals, Pushes, Scabs, Warts, &c. whether with itching or not, call'd Epini&ctides, procur'd from foul Embraces, then a Preparation of Mercury ought to be added, or else use the following Lotion.

Take Lime-water a Pound, Mercurius dulcis a Dram, mix and inject into the Vagina, and also wash the Lips and other parts affected, twice, thrice, or four times in a day; which will cure, or else the Woman will be as unfit for Copulation, as Procreation or Conception.

But if the *Venereal Appetite* is superabundant, and exalted to the pitch of a *Delirium*, it is then call'd *Furor Uterinus*, or Fury or Rage of the *Womb*, so as that the Party is not to be satisfied without *Venery*, and is a disorder incident as well to Virgins as marry'd Women and Widows, they discovering their malady by their talking obscenely, and being peevish and fretful, if thwarted in it, and do ramble through the Streets from place to place, and solicit to *Venery* whomsoever they meet with, and if they receive a denial, it is with the highest Indignation: Sometimes they wantonly uncover themselves before Men, and let all their discourse favour of Bawdry and Smut; such are the dismal Effects of that Disease, which if not cured, terminate into Madness: In time 'tis cured without any great difficulty, especially if strong Emeticks be exhibited, and a
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spare Diet enjoyn'd, when also Specificks that extinguish the *Genital Liquor*, such as *Agnus Castus Seeds*, *Roots of Water Lillies*, *Lettice*, *Rue*, *Purslain*, *Seeds of Hemlock*, *Hemp*, and *Poppies*, made either into an Emulsion or Decoction, either of which, or this that follows, will abate the Effervescence of the Blood, and by consequence the Turgescence of the *Seminal Liquor*, especially if Bleeding be frequently us'd.

Take the four greater Cold Seeds of each a Dram, Hemp Seeds two Ounces, Water-Lilly Seeds, and *Agnus Castus Seeds*, of each two Drams, Seeds of Hemlock a Dram, with a Quart of Purslane Water, make an Emulsion according to art, adding when strain'd, juice of Lemons and Pomgranats, of each two Ounces, Sugar of Lead ten Grains, liquid Laudanum sixty Drops, Syrup of Citrons and Poppies, of each an Ounce, mix all together, to drink four or five Spoonfuls twice or thrice in a day.

And when the Case is inveterate, we use also outwardly to the *Womb*, Cataplasms, Baths, and Fomentations of Man-drake, Night-shade, Hemlock, Poppy, Rue, Purslane, and the like, but the quickest, certainest, and most pleasant Remedy, says Parry, is by tickling the Neck of the *Womb* with the Fingers, after fomenting the parts to warm them, anointing the Fingers at the same time with Ambergriese, Civet, and Musk, whence the Womans Matter and sharp Vapours will flow out, by the force the Woman makes upon that pleasure of Tickling, which is also almost as delightful as her Copulating with a Man.

The *Green-sickness*, or *White Fever* in Virgins, frequently, if of long duration, so as to disorder the whole Body, causes Barrenness, and takes off the edge of the *Venereal Desire*; for several notable alterations in Women happen at the first arrival of their *Seminal Liquor*, and in case it be too long retain'd,

rain'd, and consequently corrupted and alter'd, it puts the whole mass of Blood, Juices and Spirits into a ferment, and disorder; whereupon an evil Disposition of the whole Body, with paleness of Skin, which looks somewhat livid and ugly, attended with a bluish Circle under the Eyes, anxiety, and sadness, &c. without any manifest cause, are introduc'd; whereby all *Venereal Inclinations* are at once quash'd, there being in such no desire, and when they marry in this condition, which is vulgarly said to cure all, it oftentimes renders such Persons worse, and far from conceiving or bearing Children; for in such Cases I have known incurable Barrennesses to happen. But in some again Copulation cures, such as are sanguine, full of Juice, having a burning and itching in their *Genitals*, with the imagination of *Venery*, the *Seminal Matter*, which is in great abundance, distending the *Testicles*, and stirs up a natural Titillation in their *Genital Parts*, so as scarcely to forbear imposing upon their wonted modesty.

It has been observ'd, that the Green-sickness happens as soon to brisk forward Maids, as to those that are naturally dull and spiritless, whereby they have all of a sudden, become pensive, sad, and anxious, and it not only invades Virgins, but Widows and Women retired from Men, who while their Husbands were with them, were free from the Disease, and upon the disuse of *Venery*, have fallen into this condition.

The cure of this Indisposition depends upon the correcting the fault of the *Genital Liquor*, and removing the vicious *Crisis* of the Blood, which will remedy and remove the incident Symptoms, whereby Inclinations to *Venery* will be promoted, and Procreation effected; and this must be done by volatile altering Medicines, that have a peculiar virtue of fortifying the Blood and Spirits, and making active the unactive Humours, such as volatile Salt of Amber,
Armoniack,

Armoniack, Myrrh, Castor, and the like ; or this that follows is good.

Take Steel prepar'd with Sulphur two Drams, Salt of Amber and *Armoniack*, of each a Dram, Essence of Myrrh half an Ounce, Powder of Castor a Dram, Mace, Nutmegs, Pepper, Zedoary Roots, of each a Scruple, Camphir half a Scruple (which, by the way, tho' some say is cold, and so extinguishes Seed, is a great mistake ; for it is naturally hot, volatile and penetrating, and increases Seed) Conserve of Baum and Citron, of each six Drams, with Syrup of Coral as much as is sufficient to make it into an Electuary, of which to take the quantity of a Nutmeg, three times a day, drinking after it a Glass of rich Wine.

All disorders of the *Menstrual Flux*, which are Diseases peculiarly incident to Womankind, frequently obstruct Procreation, if not Copulation ; for it being a monthly Evacuation of Blood by their secret Parts, caus'd by an extraordinary Fermentation and Rarefaction of the mass of Blood, and a peculiar fermentative Power of the Glands of the *Womb*, which being incapable to be contain'd within its ordinary Bounds, breaks forth at the Arteries of the *Vagina*, as we have particularly observ'd, and flows for three or four days, at which time the Fermentation ceasing, the quantity grows less and less, and so goes off till the next period, which is duly once a month, in some a few days sooner, and in others so much later, excepting when Women are with Child, or when they give Suck. Now this monthly Evacuation of the *Courses*, is said to be disorder'd when the *Flux* is either deficient, or too plentiful, or deprav'd.

The deficiency of the monthly *Terms*, is call'd, tho' improperly, a *Suppression of the Terms*, and is occasion'd either by a default of the *Blood*, or of the *Womb* and Vessels

Vessels thro' which it flows; if it be by the former, that is default of the Blood, it is from its acidity, being gross, tough, and fix'd, proceeding from the disorder of the Stomach, whereby it becomes unfit for a due fermentative Expansion. Sometimes the Vessels of the *Vagina* or Neck of the *Womb*, are obstructed by a viscid Phlegm; and sometimes the side of the *Vagina* are exulcerated, or otherwise hurt, so as to grow together, and cause a deficiency of the wonted Flux. Cold sometimes is the cause whereby the Blood is coagulated, and Food difficultly digested, also the too frequent use of Acids and other things, thicken the Blood, and cramp its Fermentation. If the deficiency of the *Terms* is from the *Womb*, and its obstructed Vessels, the Symptoms will shew it, but the greatest difficulty is to distinguish this preternatural State from the natural Suppression of the *Terms* by Impregnation, they being accompanied with almost the same Symptoms; yet the Patients growing still worse and worse, with an universal Palenels, decay of Appetite, continu'd Pains in the Head, difficulty of Breathing, unusual Beatings of the Arteries, and the like, and this continuing beyond the third Month, we may conclude that the Suppression is preternatural.

This Distemper is cur'd the more easily, or the more difficultly, as it is of later or longer standing, and, if too long neglected, brings on divers other Diseases, such as Jaundice, Dropsies, Asthma's, various Ulcers of the Parts (as we shall observe by and by) disorders of the Stomach, Melancholy, &c. and at length Death it self. Therefore the Cure ought to be set upon in time, and is to be done by rectifying the Chylification of the *Ventricle*, amending the Crudity of the Blood, and removing that viscidty of the Humours which obstruct the Vessels of the *Womb*.

To accomplish this, universal Remedies which evacuate upwards and downwards, must be first given, after which Bleeding in the *Saphena* will come in, and after that Digestives must be premis'd ; for the first, *Antimony* or *Asarabacca*, is very proper, being indeed of excellent virtue, and therefore needful to be repeated ; or she may purge with *Coloquintida* and black *Hellebor*, or with this that follows.

Take of Pil. Hiera with Agarick, fifteen Grains, Calomelanos the same weight, Extract of black Hellebor half a Scruple, Troches of Albandal four Grains, with Syrup of Mugwort, make into six Pills, take three at Night and three the following Morning, repeating them every fourth or fifth day ; and in the intermitting days let this that follows be given.

Take of Arcanum Duplicatum of Mynsicht three Drams, opening Crocus of Steel half an Ounce, Salt of Wormwood a Dram ; mix them together, and divide them into twelve Papers, one of which to be taken Night and Morning in a Glass of good White-Wine.

But if the Case be very stubborn, *Volaile Aromatics*, with *Gum. Ammoniacum* must be added, not forgetting the use of *Baths*, *Fumigations*, *Fomentations*, *Pessaries*, and the like, nay even some Cases have been so inveterate, as that for the better forcing and opening those obstructed Passages, we have been forc'd to have recourse to *Cantharides*, both inwardly and outwardly apply'd ; for such a Distemper, unless in time remov'd, utterly spoils Procreation, and much impedes Copulation.

The immoderate Flux of the *Terms*, are known by their flowing oftener, or in greater quantities than they ought naturally to do, which hurts the Stomach, impairs the Appetite, causing tearing wracking Pains in the

the Back about the Loins, most commonly afflicting Scorbutick habits of Body, and is caus'd either from the *Womb* or from the *Blood*; if from the *Womb*, as sometimes it is, it may be occasion'd by its losing its due Tone or Firmness, and therefore does not sufficiently strengthen and extend its Vessels; or sometimes the Orifices of these Vessels are over dilated or broke open by force; as by over-straining in the taking up some great weight, or by hard Labour, violent Vomiting, Sneezing, &c. but the Cause most frequently is in the Blood, either by its being too watery, or its Serum too much abounding with an acrimonious or saltish Acidity; or by being too much moved or heated by *Venereal* Rage, Exercise, Anger, Joy, use of strong Liquors, Aromatics, or by too hot a Season, &c. which Blood so immoderately evacuated, if thin, and discovers to be upon a Linnen-cloth of a florrid and brisk Colour, with a pale Circle, plainly shews the serosity of the Blood is the Cause; but if the Woman feels a gnawing, biting, itching Pain, twitching as it were her *Genital Parts* with a desire of evacuation, as if something wanted to come away, it shews that the Acrimony of the Serum is the offending Cause. But if the voided Blood of the *Courses* easily Clots, is of the natural Colour, somewhat obscure, and if withal the Womans Cheeks are ruddy, Veins swoln, the Pulse great, quick, and frequent, then the fault is in the over-heating, or fermentative irritation of the Blood. This Distemper if of long continuance is dangerous, introducing, besides a Barren Indisposition, and listlessness to Carnal Conjunction; Weakness, Indigestion, Cachexy, Swelling of the Feet, Dropsie, and at length the *Whites*, which if the Woman be of Years, proves for the most part Incurable.

Now the Cure of this Malady must be according to the indication and the Patients Constitution, either to diminish the Blood, by Fasting, Labour, or Blood-letting, or to alter it with Wormwood, Rhubarb, &c.

or

or allay its Fervour and Fermentation by Plantain, Purslain, and mild Acids, or else to check its fluidity with things that thicken and allay its sharp Serosity; and to strengthen the Womb and its Vessels with Astringent and chiefly Chalibeat-Remedies; not that a Flux of any considerable time must be suddenly stopt, but the causes of that Flux remov'd, such as with mild Purgatives, proper Bleedings, and at last Opiates, Astringents, &c. and for the Purging part, Rhubarb, Myrobalans, and the like, or this that follows.

Take powder of the best Turkey Rhubarb a dram, powder of Myrobalans a scruple, Tamarinds a dram, water of Knot-grass an ounce and half, or two ounces, mix for a draught to be taken in the Morning.

And as for Opiates and Astringents, such as Mattheus's Pill, Oil or Spirit of Vitriol, Salt of Prunella, Plantane, Purslane, Shepherd's-Purse, Nettles, Tarrow, Gum Arabick, Comfry-roots, Bistort, Tormentil, Oak-Bark, Astringent Crocus of Steel, Pomegranate-peel, Poppy-seeds, Henbane-seeds, Bole Armoniack, Dragons Blood, Mastich, red Coral, burnt Hartshorn, Amber, Mirtle-berries, and the like, of which Ingredients various Receipts may be prescrib'd, or this that follows.

Take Bole Armonick, Dragon's-blood of each two drams, Mastich, red Coral, yellow Amber of each two drams, Borax a dram, Blood-stone, white Chalk of each a dram and half, Astringent Crocus of Steel, two drams, Allom prepar'd with Sugar a scruple, Laudanum Opiatum twelve grains, Conserve of red Roses, and Conserve of Sloes of each six drams, with Syrup of Pomegranates as much as is sufficient to make it into an Electuary, of which the quantity of a Nutmeg is to be taken three times in a day.

In

In inveterate Cases, where there has been Fluxings that the Womans Life seems to be going, we must use Strychnick Injections, especially where there is a grievous Pain and Sense of burning in the *Vagina*, or Neck of the *Womb*; and also *Cataplasms* of Whites of Eggs and Vinegar, with Bloodstone and Bole Armonick apply'd to the Belly and Groins, Sponges dipt in a Decoction of Allom, Oak Bark, Bistort Roots, Plantane, Knotgrass, and the like, and apply'd to the Body. It is the advice of some, but absurd enough, that a Woman to stop the immoderate Flux of her *Courses*, must put on one of her Shifts that has been wore eight Days by a Man, and then she will not only have that Flux stop'd, but will never have her *Courses* again.

A depravation of the *Menstrual Flux*, or difficulty of the *Terms*, is a Disease also that hinders Procreation, and sometimes abates the Pleasure of Copulation, because they are troubled upon that Indisposition with a pain in the Belly, shooting Pains in the Loins, Groins, Head-achs, Stomach-ach, &c. which unfits them for Coition; besides, the Pains in the Belly, &c. proceed from the Vessels of the outer-neck of the *Womb*, which either being too small, or stop'd up by the foregoing Flux, hinders the discharge of the Fermenting Blood; and if it happens to a Woman of an ill habit of Body, wind coming from the vitiated Bile, and pancreatick Juice, and passing from the Guts to the Mesentery, occasions *Spasms* and *Contractions* of the *Nerves*, and *Membranes*, whence ensue those racking Pains which are not much unlike the Cholick, that unfit the Woman for *Venereal Embraces*, because the Pain in the Act is the more. If this Distemper be not timely prevented, 'twill end in a total Suppression of the *Terms*; and sometimes produces dismal Hysterick Fits, and other bad Symptoms, but taken in time may be Remedied, by rarifying the vitiated *Crafsis* of the Blood by Chalybeat and Volatile Aromaticks, such as *Elixir proprietatis Chalybeat. & Volatil.*

Secret Parts of Men and Women. 113

Volatil. Salt of Steel, Castor, Salt of Amber, Myrrh, Volatil Salt of Armoniack, Hartshorn aromatiz'd, and the like, with the exhibiting between whiles gentle Laxatives, and Bleeding in the Foot as Symptoms may indicate; this Electuary and Wine that follow are noble good Medicines,

Take powder of Aaron-roots compounded two drams, Steel prepar'd with Sulphur half an ounce, Volatil Salt of Amber a dram, Salt of Hartshorn, and Armoniack aromatiz'd of each two scruples, Castor and Myrrh of each a dram, Gentian-root in powder, extract of Calamus Aromaticus of each two scruples and a half, the best English Saffron half a dram, Salt of Wormwood a dram and half, Conserve of damask Roses an ounce and half, Oil of Juniper fifty drops, with Syrup of Mugworth, as much as is sufficient to make it into an Electuary, of which the quantity of a Nutmeg is to be taken three times in a day, drinking four or five Spoonfuls of the following Wine after each Dose.

Take of the best Lisbon white Wine a pint, Tinct. of Steel with the Bitters three ounces, Elix in proprietatis one Ounce, Holy Tincture an ounce, mix them well together to be taken as afore directed.

And if the difficulty of the Terms should cause Pains as before observ'd, and which very frequently are taken to be only Cholick Pains, for which reason nothing but Carminatives, tho' in vain, are given to remove; a Fomentation to the Belly, Loins and Groins of Bay-leaves, Penny-royal, flowers of Chamomile, Juniper-berries, Bay-berries, Wormwood, Elder, and the like, boil'd in Wine, may be of good use, apply'd hot to the Parts Night and Morning.

Sometimes there is a lesser quantity, and in some the Terms or Courses flow but by drops, from an Acrimony in the Blood, with a viscous Toughness, proceeding

ceeding from a default in the Chylification, and narrowness of the Vessels and Passages, from whence they flow so slowly, and in so very small a quantity, that a Woman has scarce any time clear ; for that by that time one periodical Evacuation is ended, the next begins to approach, causing oftentimes Excoriations in the *Vagina* or Neck of the *Womb*, and sometimes Exulcerations, especially if the Blood be gross, thick, and acrimonious, whereby such Women are either not in a condition for the Act of *Venerie*, because of the *Courses* on them, or not able, if they would, to suffer a Man to enter them.

To Cure the Malady, the same Methods must be taken as last mention'd, the better to rarifie and make thin the Blood, that the *Courses* may flow the more freely ; and for the Excoriations or Exulcerations of the *Privities*, vulnerary Injections and cleansing and healing Unguents must be us'd, which will Defend and Strengthen as well as Cicatrize. This Injection and Ointment that follows will do well.

The Injection.

Take *St. John's-wort*, *Wormwood*, *Rosemary*, *Elder-flowers* and *Chamomile-flowers* of each a handful, *Roch Allom* half a dram, boil all in fresh Mutton Broth, a quart, till half a pint or better be boil'd away, strain it, and Inject three or four times a day with a proper Syringe, after which anoint with this Unguent.

The Unguent.

Take *Nutritum*, *Populeon*, and Ointment of white Lead of each two drams, Sugar of Lead half a scruple, powder of *Aloes* and *Myrrh* of each a scruple, mix according to Art, and use it as directed.

There are several other defaults of the *Courses* in Women, which not only bring innumerable Evils and Distempers upon them, but also totally incapacitates 'em for the *Venerae* Embrace, and consequently

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ly of Procreating, as when the Hypogastrick Vessels terminating in the outer Neck of the *Womb*, be naturally mishapen or misplac'd, or deprav'd by any supervening obstruction, and accordingly denies egress to the fermenting boiling Blood ; or when the evil smell of the Menstrual Blood offends, by reason of the putrefaction begun in the *Womb* Vessels, occasion'd by its sluggish motion there, or when the *Courses* have not their due colour, but are either watry colour'd, whitish, livid, yellowish, black, or turgid with divers ugly colours ; all which excepting the misplacing of the Vessels, at first mention'd (for there internals are of no use) are to be remedied by the Chalybeat and Aromatick Medicines and Fomentations before prescrib'd, and which we need not to repeat here ; the use of which, with a Fumigation to open the Vessels of the *Womb*, of *Colloquintida* ; or *Pessaries* with *Hellebor*, *Aloes*, and such like, or Injections of *Pennyroyal*, *Chamomile*, *Savin*, and *Colloquintida*, may be of very excellent service.

The next thing which we shall take notice of, and is frequently the cause of Barrenness, and listlessness to carnal Conjunction in Women, is that troublesome and vexatious Distemper call'd the *Fluor Albus* or *Whites* in Women, which alters their Complexion, Habit, Mind, and whole Body, weakning them in time to a great degree ; on which account many likely Ladies can have no Children, tho' all endeavours us'd to procure them. It is an Indisposition that numbers of Women labour under, and as few get cur'd of, what through modesty in themselves in concealing it, or neglect in thinking it a trivial Infirmary which time will cure ; not considering the ill consequences that it produceth ; or for want of judgment in those that undertake them, or their own irregularity or simplicity, running to this or that Midwife, Nurse, or old Woman, &c. that know no further to remedy it, than advising to Turpentine Pills, with Bole Armonick, and Astringents, Isinglass in Milk, Clary fry'd with

Eggs, Archangel Flowers, &c. as insignificant to many, as laying a Plaister for the Headach to the Heel of the Shoe.

But I shall first shew the Nature and Cause of this Distemper, and then speak of the Cure.

The *Vagina* or external Neck of the *Womb*, is a glandulous Membrane, whose confus'd Glandules (as mention'd in a place before) every where open into its Cavity, especially two glandulous Prominences, encompassing the Urinary Passage, which in time of Coition (as in a place before also noted) emit a whitish Liquor somewhat thick and glutinous: And if the Matter of this *Genital Liquor* is too copious, spirituous, or sharp, or if the aforesaid Orifices are somewhat loose and flaccid, as they are often rendred by the *Venercal Infection*, thro' default of the Blood and Chyle, or by Strains, Bruises, Falls, Hard-Labour, evil Disposition of the Body, or the like, there ensues a Flux of that *Seminal Liquor*, that disappears and returns by intervals, and is sometimes inoffensive to the Patient, as being but little and seldom, and what is purely white and glutinous, of no evil smell or ill colour; but if it continues long, as sometimes it will to those in years, to the great prejudice of the Patient, it turns greyish, yellowish, and very much discolour'd, and sometimes is greenish and stinking, from the defilement of the *Lympha* and other Juices, especially if the Woman has any *Venercal Taint* upon her; and which if not cur'd, whether it be from the *foul Disease* or not, it will at length induce a deep Rheumatism or Consumption, or Ulcerations or a Cancer in the *Womb*, or great weakness of the Brain, and Marrow of the Back, Debility of all the Members, trembling of the Nerves, decay of the Senses; and pains of the Joints, Sterility and Barrenness in some, or if they bear Children, are diseased; and many others of much worse consequence.

This unhappy Companion to Women-kind, gives them great uneasiness, and well it may to many, who have

have such a Flux upon them, probably for many years, and thinking it only to be the *Whites*, (as too frequently is the notion they have of it) and endeavour to get cur'd as such, when the Case is *Venereal*, gotten from their Husbands, tho' they little think it, and in some therefore is very excessive, attended with a sediment in their Urine, sometimes like Matter, sometimes thicker and white, almost like carded Wool, and without smell, and sometimes with a sort of coagulated or curdl'd white stroaks, attended with pain in the Back and about the Belly, Palpitation of the Heart, dulness of the whole Body, loss of colour and weakness, as before observ'd. But having in my sixth Edition of the *Venereal Disease*, lately printed, shewn the difference between the simple Genuine *Whites*, and those from the *Venereal Disease*, I shall only content my self to say something here of the Cure of the Simple *Whites* only, and refer the reader to the said Book for their information, as to the difference between one and the other, it being too tedious, as well as needless, to make repetition of it here, only thus much I shall say, which I think I have not mention'd there, That many Women fall into a Flux of the *Whites* by not taking a particular care concerning themselves at the time that their *Courses* begin to leave them, which is an error numbers are guilty of, to the producing innumerable Evils besides, which this caution is now given to prevent the like mischiefs to others.

The cure of the Simple *Whites* only consist in diminishing or tempering the *Seminal Liquor*, or by straitning the overloose parts. Two or three ounces of the Juice of Citrons or Lemons, taken every morning for a long time, is good to moderate the heat and acrimony of the Matter; also the Yelk of an Egg in Willow Flower Water, or a Decoction of Oak Bark, with Comfry and Solomon Seal Roots, using Astringent Baths and Fomentations. But if it, be through default of the Blood and Chyle, then the

Liquor that flows and is separated and collected by those Glandules, becomes too sharp, and either simply Salt or tinctur'd with acidity; and if withal the texture of this Glandulous Membrane, is, as said before, by the frequent Runnings, rendred loose and flaccid; in this Case, I say, there follows a continual and much more copious Flux of a serous Liquor of various colours, as yellow, black or green, and sometimes of a noisom smell, as aforesaid, then other methods more powerful must be taken; for in such Cases it not only occasions Barrenness, but by the sharpness of the Matter that flows, it causes Itchings, Burnings, Exulcerations of the *Genitals*, Gangreens, and at last Death. Therefore to cure this Distemper, great knowledge and judgment is requir'd. Some give Vomits often, after that Purgatives, Sudorificks and Diureticks; Rosemary, some say, is of noted efficacy; also the Roots of Galangal, Cyprus, Ladies Mantle, Agrimony, &c. some use Steel Medicines, and Astringents, such as Pine Nuts, Tormentil, Walnut Shells, Mastick, Cuttle Fish, Coral, Amber, Mastick. Some use Stiptick Injections, and not unprofitably, if they advise the right Medicine at the right time; others use Fomentations, Suffumigations, Bathings, Cuppings, Issues, and a thousand things to little purpose. And to give a general Medicine where the Case so much varies, tho' it may cure one Person, it may misse ten, I shall therefore not prescribe any particular Remedy for this Malady, because it may not answer in all, only this I can from a grounded Experience inform the Reader, that I have a method for the cure of this ugly Indisposition that in many Women has never yet fail'd me, and has perform'd with the greatest ease imaginable. I speak the freer as to this, well-knowing what a vexatious Disease it is to the Women, and how glad they would be of a cure; which I hereby assure all that stand in need they will not be disappointed in, if they go through it. I have given a
hint

hint of it in my aforesaid Book, and how that many Women are spoil'd by that troublesome Infirmary.

Cachexies and *Hysterick Passions* in Women, are also Diseases that hinder Procreation, and sometimes Copulation; but having spoken of the Causes of those Distempers already, and therein accounted for what is necessary to say concerning them here, I shall proceed to speak of all those disorders in Women which deny or obstruct admission to Men, and shall begin first with what they call the *Down-falling of the Womb*.

This disorder in Women is occasion'd either by hard Labour, the having of many Children, often Miscarriages, or more than one Child at a Birth, or by the unskillful Hand of a Midwife, or an immoderate Flux of the *Courses*, or large Flux of the *Whites*, or Fluddings in *Lyings-In*, which sometimes occasions the *Womb* to relax and extend it self so, as that the internal united Membrane of its outer Neck, descends, and hangs out in form of a Ball, having a hole in the middle, two fingers breadth without the Privity; and sometimes some part of the internal Membrane is relaxed, and hangs out like a round Ball by a small Neck; whence the Ancients, and some of the Moderns also have fancied, that it is the *Womb* it self; which cannot be and the Woman live, and is what never happens but by the unskillfulness of a Midwife, who in Delivery pulls it down with her Hand by force, and thereby kills the Woman, as it is to be fear'd several have done, and the Womans dying in Child-bed, have been look'd upon to proceed from other causes, when that was the chief and only cause; which matters therefore ought to be more enquir'd into than they generally are.

The Symptoms that indicate this Down-falling or Relaxation of the internal Neck of the *Womb*, is a stretching pain of the parts to which the *Womb* is fastned; attended sometimes with a Fever, and Convulsions, and if it hangs down long before it be re-

restor'd, an Ulcer or Gangrene is occasion'd, which by force must forthwith be extirpated with an Instrument: Therefore to prevent such accidents, it must be put up in its place with all speed, the Woman being conveniently plac'd on her Back, and the Fingers cover'd with a soft Cloth wet in Oil, and when there, must be confirm'd (if that can be done) by proper Astringent Fomentations, and internal Vulnerary Astringent Decoctions, such a Fomentation and Decoction as follows, may do as well as any thing.

The Fomentation is this.

Take Oak Bark, Galls, Pomgranate Peel of each an Ounce, Myrtle Berries, Sumach, of each half an Ounce, Plantane Leaves, Horse-Tail, Ladies Mantle, and Sanicle, of each two handfuls, Knot Grass, Comfry Leaves, of each a handful and half, Catechu an Ounce, Allom half an Ounce, boil all in Smiths Forge Water two quarts, till a pint be boil'd away; strain it, and add a pint of rough red Wine, and foment with it every night and morning, and once in the middle of the day, ordering the Woman to keep still and lie upon her Back, and to bind the stuph close to her Privities.

The Decoction is this.

Take Solomon Seal Roots, Comfry Roots, of each an Ounce, Rupture Wort, Plantane, Knot-grass, Mouse-ear, and Shepherds Purse of each a handful, Bistort and Tormentil Roots, Cypress Nuts, of each half an Ounce, Aniseeds, Fennel Seeds, of each two Drams; boil all in equal parts of Red Wine and Water, till there be about three pints left, which strain, and sweeten with four Ounces of Syrup of Quinces, and drink a quarter of a pint warm'd every four or six hours.

This

This way of method may cure, if the Case be curable, but while the Woman is afflicted with this Indisposition, she is totally as incapable of Copulating, as she is of Conceiving, could she at any interval receive her Husband; but it is very seldom known that they can bear to be enter'd, neither have they any inclination or desire after *Venery*. This is a misfortune that attends many Women, which if not very bad, is only term'd by them a *Bearing-down*; in which case they can admit their Husbands, but not with that pleasure as if otherwise; and if these Downfallings, and even only Bearings-down of the *Womb*, continue and are not remedied in time, they bring on such a weakness as will not easily be cured, especially if the Woman be of years, or there be a Palsie of the Ligaments, which oft occasions its falling. Old *Ambrose Parry* the Surgeon says, he once cur'd a young Woman who had her *Womb* hanging out as big as an Egg, after which she had many Children and her *Womb* never fell down afterwards.

But if by the abovesaid means the falling down cannot be cur'd or restor'd to its place, and that by its continuing down it ulcerates and grows putrify'd, the Precepts of Art oblige us to use the Knife, and cut it away, and afterwards cicatrize it, as the Artist knows how, we having read, and *Paulus* testifies it, that some Women have had almost all their *Womb* cut off, without any danger of their Lives. *John Langius*, Physician in his days to the Count *Palatine*, writes, in *Lib. 2. Epist. 39.* that *Carpus* the Surgeon took out the *Womb* of a Woman of *Bononia*, he being present, and yet the Woman lived, and was very well after it. And *Antoninus Benivenius*, Physician of *Florence*, writes in his *Traët. de Mirand. Morb. Caus.* that he was call'd by *Ugolius* the Physician, to the cure of a Woman whose *Womb* was corrupted and fell away from her by pieces, and yet she lived, ten years after it.

I

I have read also in an Author, that there was a certain Woman, sound of Body, and of good repute, of the Age of thirty Years, who soon after marrying a second Husband, having no Child by the first, the signs of a right Conception appear'd; yet in process of time there arose about the lower part of her *Privities*, the sense or feeling of a weight or heaviness, so painful and troublesome as that it stopt her Urine; which constrain'd her to disclose it to a Surgeon, who asswag'd it with mollifying and anodine Fomentations and Cataplasms; but presently after he had done this he found on the inner side of the Lip of the Orifice of the Neck of the *Womb*, an Imposthume rotten and running, a sanious Matter somewhat red, yellow and pale, which continued running a long time; yet for all that discharge, the heaviness or weight was nothing diminish'd, but rather daily increas'd, so that she could not turn herself in her Bed, unless she laid her hand on her Belly to bear and ease herself of the weight, and then she felt a thing like a bowl to roll in her Body to each side she turn'd, neither could she at any time go to Stool, unless she lifted up that weight with her hands towards her Stomach, and could not walk, for that the weight hanged between her Thighs and hindred her; at length several Surgeons were call'd in to help her in this extremity, who upon viewing and considering her Case, agreed with one consent to cut away that which was fallen down, because that by the black colour, stinking and other such signs, it gave a Testimony of a putrify'd and corrupted Substance; therefore for two days together there was drawn out of her Body by piece-meal, the whole Body of the *Womb*, with which one of her *Testicles* came out whole; and also a thick Membrane or Skin, being [the relick of the *Mola*, which being suppurated, and the *Abscess* broken, came out by little and little in matter; upon this she began to grow better and better, notwithstanding she had no Stool for nine days together, nor made no
Urine

Urine for four Days ; thus she lived in good Health for three Months after, and then died of a Pleurisie that seiz'd her of a sudden ; her Body was open'd, and upon the most diligent Search, it appear'd she had no Womb at all, but instead thereof there was a certain hard and callous Body, which Nature, who is never Idle, had fram'd to supply the Want thereof, or to fill up the hollowness of the Belly.

But in all fallings out of the Womb, the speediest remedy is reduction, as before mention'd, and the best way to perform the Operation, is to lay the Woman upon her Back, with her Buttocks rais'd up, and then have a Fomentation ready to apply to it, by wetting a Linnen staph in it, as hot as can well be borne, and so make pressure upon the descending part very gently with the Fingers, without using much force, thrusting it up by degrees, which done, to prevent its falling out again, convey a proper Pessary into the *Vulva*, and enjoyn the Patient to continue lying on her Back for some time, with her Legs a-cross, and 'tis not to be fear'd but it will keep up.

The Inflammation of the *Womb* is a disorder also that obstructs Copulation in Women, and in which condition they never Conceive, if they do strive to admit their Husbands, being what is caus'd by Blood stagnating in the Pores of the *Womb*, occasion'd either by too frequent conversing with a Man, or by taking violent Cold after Labour, or after having the *Courses* ; and shews it self by a Swelling, heat and stretching Pain of the *Privy Parts*, about the Groins and Navel, and if the Finger be put into the *Privy Parts* the Pain is exasperated, and is felt in the Lips of the *Privities*, and even up to the Back-bone and Shoulders : Also the *Vagina* or Neck of the *Womb* is red, and Veins therein swoln ; the *Courses* also are suppress'd, and a burning continual Fever, with Thirst, dryness of the Tongue, Head-ach, nay even Deliriums and Convulsions are attending, which are dangerous,
some-

sometimes terminating into a Schirrous, and if into a Gangrene, kills the Patient.

Bleeding, Glistering and Blistering affords the presentest help, and the Belly kept laxative, with Decoctions of *Tamarinds*, *Cream of Tartar* and *Senna*, appropriated as the Case indicates, with which *Fomentations* and *Cataplasms* to the Belly and Privities will help if the Case be taken in time; the *Fomentations* and *Cataplasms* being compounded of *Mallows*, *Marshmallows*, *Chamomile* and *Elder-flowers*, *Pennyroyal*, *Mugwort*, *Melilot*, *St. John's-wort* and the like, boil'd in *Lime-water*, or in fair Water or Wine, equal proportions, and made use of three times a day, is most proper.

Ulcers of the *Womb* and *Vagina*, call'd *Ulcus Matricis*, and by others *Ulcus Vulvæ* vel *Ulcus Colli Matricis*, are very troublesome and dangerous, and if not in time remedied, degenerate into *Fistula's*, or end in a *Dropsy*, or in case they be remedied and come to be cicatriz'd, the Women for the most part are rendred afterwards Barren, as well as while they are afflicted with those Ulcers, they are altogether as unfit for *Venery*, as their minds are strangers to it. These Ulcers proceed either from an internal or an external Cause; if the former, a stoppage of the *Courses*, suppurated inflammations of the *Womb*, corruption of the *Fætus* or *Mola* in Women that have Conceived, occasion it; also those Ulcers are occasion'd by too sharp or corrosive Medicines injected into the *Womb*; or by a virulent *Clap* or the *Pox*, where in Coition the *Pocky Seed* is cast into the *Womb*, and Ulcerates it, or the *Whites*, &c. all which I have sufficiently explicated, both as to Cause and Cure, in my Book of the *Venereal Disease*, the last Edition, and therefore need say no more of that here: If the Ulcers be occasion'd by the latter, that is, by an external Cause, hard Labour may do it, also by over-heating the Part and fretting the *Womb* with frequent and excessive *Venery*, as many Jilts of the Town experience: One that

that was my Patient, having grievous Ulcers there, so painful as to roar out Night and Day, but she being young, and taking it in time, I happily Cur'd her: Also many other Causes breed Ulcers in the *Womb*, which being a Part very sensible, and, as it were, the sink of the Body, to which all the foul Humours of it perpetually flow, which produce, if not in time remedy'd, grievous Symptoms, and sometimes a Gangrene.

To know whether Women be afflicted with this Malady or not, has puzzled many, which yet may easily be found out by the Experienc'd; sometimes they are so visible as to be discover'd by the naked Eye to any one, and if they lie deep, they may by a *Womb-glass* and *Speculum Matricis* be plainly discern'd, although the Ulcers may lie deep in the *Womb* it self; or they may be found out by using sharp Injections into the *Womb*, or by tickling the *Privities* with the Fingers, which occasions a biting, troublesome sharp Pain, not to be endured.

The first thing to be done towards the Cure, is to ease the Pain, which must be done by proper Anodynes, and then the sharpness of the Humours must be corrected and evacuated, and that is done externally by consolidating Remedies, and internally by cleansing vulnerary Decoctions, not forgetting cleansing and healing Injections. But this Cure submitting to the same Rules, and Medicines us'd in *Claps* and *Whites* in Women, with such variation as the Symptoms in some differ, I forbear inserting Prescriptions of Medicines for them here, having sufficiently accounted for the Cure thereof, in my Book of the *Venereal Disease*, which I have so often mention'd, and to which I refer the Reader.

Wounds of the *Womb* or its Neck, sometimes happen to Women so as to obstruct Copulation and Conception; but those Wounds are very seldom, but by chance, by the *Cæsarean* Birth they have been known, and then are manifest, and are not impossible
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tho' difficult, to be Cur'd, tho' at the same time they are not void of danger, the *Womb* being Membranous, and as said before, is the sink of the Body, which receive its Impurities, whence upon a flux of Humours those Wounds become Cancrous, or at leastwise of long Cure, being perpetually moist and stabb'd by the Humours dripping thereon, more especially if the Wound be in the Neck of the *Womb*, which is more Membranous, and perpetually more bedewed with humidities. These Wounds are to be Cur'd, as those of the Bladder, with Uterine Injections, Clysters, and Pessaries, not forgetting at the same time to give Internals.

Pessaries are made of Wax and Lint, in the form of ones Finger, dipt in some vulnerary Ointment; this that follows is as proper as any.

Take Liniment of Arceus an ounce, Honey, Beef-suet, and Balsam Capiyii of each half an ounce, Galbanum, Olibanum and Balsam of Peru of each three drams, powder of Tutty and powder of Ceruss of each half an ounce; mix them according to Art, and make an Unguent, in which dip in the Pessary to be made of Wax and Lint, as abovesaid, in the form of a Finger or bigger, which is to be put up the Womans Privy Part, having a string fastned to it, and tied to the Waist or Thigh.

And as for Decoctions, Injections and Clysters, they are made of Birthwort-roots, Pomegranate-peels, Cypress-nuts, Myrtle-berries, and Catechu, boild in Smiths Forge-water, and the roughest red Wine that can be got, adding Leaves of Plantane, Knot-grass, Agrimony, red Roses, Shepherd's-Purse, Angelica, Sanicle, Mugwort, Penny-royal, Speedwell, and the like vulneraries, which are to be sweetned (if to be drank) with Syrup of Quinces; or if for Clysters or Injections, a little Honey dissolv'd will be sufficient.

The Suffocation of the *Womb*, call'd among the Women the Suffocation or rising of the Mother, or strangling of the *Womb*, hinders, while the Woman is under the disorder, Copulation and Conception, for by its retraction towards the Midriff and Stomach, there is occasion'd such straitness in Breathing, as that the Woman thinks her self, and not without cause, almost choak'd, and is sometimes so bad as that the efficient Cause of Respiration is so intercepted, the whole Body so refrigerated, and the Actions deprav'd, as that she lies as one dead, and continues so for a day or two, without any manifest signs of Life; *Ambrose Parry*, a famous Surgeon in his time, tells us of a Woman in *Spain* who fell suddenly into such a Suffocation, as that she appear'd to all be dead; her Friends wondring at this her (as they thought) sudden Death, and willing to be satisfy'd what should be the Cause, sent for a Surgeon to open her, who beginning to make Incision the Woman began to move, and with great Clamour return'd to her self again, to the horror and admiration of all the Spectators.

'Tis therefore the Opinion of some Authors, that those Women who seem to die so suddenly, without any evident Cause, should not be buried until the end of three full days, lest it should prove that they have buried the Living instead of the Dead.

The Cause of this Indisposition is from the *Womb*, by a retention of the *Menses*, or *Seed*, and comes of a sudden with Faintness, Giddiness, working up in the Throat, shortness of Breath, &c. and if not presently remedied they fall down; some take this to be an Apoplexy, from which it differs. The most speedy remedy is to bleed, and blow strong Snuff or Tobacco dust, or powder'd Pepper up the Nostrils, put Vinegar and Mustard into the Mouth, and as soon as may be to fasten Cupping-glasses to the Navel, and the like, which those Physicians and Surgeons that are called understand, and when the Fit is over to proceed

proceed in such proper methods of Cure, as the Physician finds the Distemper to indicate.

Having thus briefly given a description of the Amorous Parts of Man and Woman, and particulariz'd the Diseases and Impediments that hinder their conjunction and Generation, we cannot sufficiently or with admiration enough consider the wonderful handy-work of the great Creator in the ministration thereof, for Men and Women born at such a distance one from another, as is the two Poles, yet the *Privy Parts* of each when they meet are so proportionably adapted, their depth, length, and width so regulated, and their natural Inclinations so exactly agreeable, in order to render them serviceable and acceptable to each other when occasion serves, and the *Privy Parts* of both Sexes so exactly fitted to each other, that when they shall be in a condition to join amorously, nothing can hinder their Copulation (if to their natural Make and Shape) for each others Parts in this part of the World, will as exactly fit others in the other part of the World, as if they were cast in a Mould; such is the proportion they bear to each other, and all this contriv'd by the wise Creator, for the purpose or chief end of perpetuating the Species, in Copulation, Generation and Preservation of Mankind.

I shall now proceed to say something briefly concerning Conception, and explicate as near as I can, whether the fault be in the Man or the Woman, as also speak concerning Miscarriages in Women, from *Venereal* and other Causes, and shew the true Cure thereof.

It is the Opinion of many, that the Cause of *Sterility* or *Barrenness* is oftner the Womans fault than the Mans, for that the natural heat of her Womb being one of the principal causes of Conception, the defect thereof often happens to them, and is the cause of Barrenness; or if the Womb be weak, or any thing is wanting in the proportion of the Womans *Genital Parts*, all the Action of the same Parts is interrupted, and Generation must not be expected; for the disposition

position to Conception is wanting, and therefore cannot be, altho' she enjoys perfect Health, is married to a vigorous Man, is in the flower of her Age, and her inclinations to *Venery* strong; a Womans being too brisk, and her *Womb* too hot, the Man's *Seed* is destroy'd, and never impregnates; again, if on the contrary there is a great coldness and humidity in her *Privy Parts*, as that the *Womb* is too much moistned, the Man's *Seed* communicated will never cause Conception, unless the fault thereof be corrected, which indeed is seldom found to be accomplish'd.

Others are of Opinion that Barrenness is as much or more the Man's fault than the Womans, because, say they, it has often been observ'd, and is known, that when a Woman is Barren with one Man, she has been found Fruitful with another, because the *Seed* of the former bore no proportion to her *Seed*, neither in its matter or qualities, as a Plant that so loves its Mould, as never to run to Seed in ground opposite to its Temperament. But the same may be said on the Man's side, for it has been as often observ'd, that a Man who could have no Children by one Wife, tho' in every respect pregnant and agreeable, has yet had some by another, so that this makes no more for one than for the other of the Sex; indeed when a Woman is extremely strait, and the passage stopp'd up, either by the excessive bigness of the *Clitoris*, or by the fleshy Membrane called the *Hymen*, or by Scars from an unhappy Delivery, or by the Leanness of the *Os Pubis*; or if there be other Causes, as I have before at large observ'd, as that a Woman cannot suffer the Caresses of her Husband, but hinders him from enjoying such Pleasures with her as Matrimony permits, we ought to believe that this Woman is absolutely Barren; especially if the passage be so obstructed as some Womens are, as that it is impossible for him to enter her; thus if either Husband or Wife have any Infirmities that are without Remedy, and that hinder them from joyning in Copulation,

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there is no room to hope for a fruitful Issue, which is the principal end, and the most entire satisfaction of Wedlock, for Love employs its Cares to give delight to one and the other Sex, by which means it obliges them to Joyn or Copulate often, and by Copulating to perpetuate their Species, whence it is inexpressible what violent Desires of Copulation it inspires in our Hearts, and were it not by an expresse order of Nature, I cannot think they would be so desirous and pressing as they are, for they are prompted to it by a natural Instinct, the rational dictates of both Sexes being such, as that they are naturally Masters of the Theorick, tho' till they meet are utter strangers to the Practick Part of the Conjugal Duty.

But the Woman is only passive when Caress'd, and 'tis enough for her to receive the impressions of the Man in order to be Fertile; the Man he is active, and his Love to the Woman, if agreeable in Person and Humour, and being overcome by her Beauty, is oftentimes inordinate, but if his Fancy is wounded by the disorder of his Wifes Humour, or disgusted at her Uglinefs, his *Privy Parts* refuse him that Obedience they owe; therefore in order to Conception, there should be an agreeable Temper in both, otherwise their Embraces will rend but to little purpose, but as sometimes there may be occasion on the Womans side to use Motives to Fruitfulness, so in order to her Conceiving she should be hightned by dalliance to the Act, and the best time to do that, and when they are most desirous, is, as said in another place, just before and just after the flowing their *Terms*, then to dally and toy with them, handling their Breasts, Privities, and raising and inciting a Desire already kindled, and the Man's Seminal Vessels at the same time flush with Seed, is the likeliest time for Generation in Married People, and which will not fail, if there be no defect, for defects must otherwise be remedied.

As for Conception it admits of many Disorders, and as many Remedies to correct those Disorders are advis'd

advis'd by Physicians ; Conception in it self is nothing else, as we observ'd before, but the impregnation of one of the *Ovarium Muliebre* or little Eggs contain'd in the Womans *Testes*, forcundated by a certain Air or Spirit exhal'd from the *Semen Virile* or Man's *Seed*, convey'd into the *Womb*, from whence we see it is not absolutely necessary that the Man's *Seed* should be received, and retain'd entire ; for that the steam of a small quantity of it, is sufficient to impregnate ; which Egg thus influenc'd by the Spirit of the *Seed* sets Nature immediately to work, that the Egg in a little time after falls off of the Womans *Testes* into one of the Womb-Trumpets, which at that time embraces the *Testes*, and thence passes into the *Womb*, where being receiv'd, it strait begins to encrease, and then one little point begins to distinguish it self by its tremulous and leaping motion, being surrounded with subtil red Threads, the rudiments of the Blood-Vessels, round which, some small time after is to be seen something more gross and white, like a little Cloud distinguish'd into two parts, whose greater part consisting of four little Bags, represents a rude draught of the *Brain*, *Cerebellum*, and two *Eyes* ; and the lesser part being stretch'd out below like a Ships Keel, is the rudiment of the Back-bone, from which the Limbs gradually extend themselves, while the Bowels successively shoot out from the Blood-Vessels till the perfect *Fœtus* is form'd, which is in about the tenth or twelfth Week, one of which, that is an Embryo of perfect Shape in every part, I have now by me.

The matter of which the *Fœtus* is form'd is partly a clear Liquor and partly Blood, the former resembling the white of an Egg, convey'd thither by the Arteries, and squeez'd through the Glandulous Substance of the *Womb* into its Cavity ; the Blood is elaborated from the aforesaid Chyle or Nutritious Juice ; so that the Parts are rightly distinguish'd into Sanguine and Spermatick.

It is generally observ'd that all married Men and Women are desirous of Children, at leastwise they are willing to do the same as those that desire and endeavour to have them; but 'tis most probable that Lust is more the Cause of begetting Children, than the desire of having them, for where the desire for Children moves one to the Act of Copulation, the great Pleasure in the Act moves an hundred, I may say, and not exceed, a thousand, and that of both Sexes; and even some Men and Women are so very hot and impatient, as that they matter not using Copulation at the time when the *Womans Courses* are upon her, which is unnatural and unseemly, as well as unclean and nasty, and the Issue of such Copulation does oftentimes prove Monstrous, which is but a just Punishment for their lying together at a time when Nature orders them to forbear; but tho' to find some Men to be so ungovernable, is bad, yet to see Women consent is worse, for tho' their Husbands are never so eager, yet the Women knowing their own conditions, should at such times refuse, when they consider, that tho' monstrous Conceptions may not attend such Copulations, yet 'tis frequently observ'd that Children begotten then, are generally dull, heavy, sluggish, and defective in their Understandings; sometimes red Hair'd withal, and want that vivacity and liveliness, which Children begotten in proper Seasons are Bless'd withal: And according as *Averroes* tells us, a Man by accompanying with a *Menstruous* Woman, who at the same time shall happen to Conceive, will bring forth a Foul and Leprous Child.

There are two particular Symptoms in Women that hinder Conception; the first, is the Desire lost, when she doth unwillingly entertain the Man, or cannot long endure him; or if she does force her self to endure him, finds little or no Pleasure, no more than if she were only outwardly handled. The other Symptom is too great Lust in Women, when they cannot
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be satisfy'd by many Men ; but of this I have spoken largely already, tho' it seldom happens that too much Lechery or Lust of it self hinders Conception, but a wandring sort of Lust that follows Coition, is generally the Cause ; for Men and Women may be Lustful and use Copulation, and yet there may be no Conception, for unless the *Seed* Spent by the Man be Fruitful, and the *Womans* Eggs Pregnant, there will be no Conception : Hence it is necessary that both be in a fruitful State, the *Seed* of the Man and the *Womb* of the Woman, well temper'd with Heat, and full of active Spirits, and that they both Copulate with besitting ardency, and both Spend at one and the same time, in order to produce a Child ; also the *Womb* should be in such a state of Delight, as to attract or suck in the *Seed* of the Man in the time of the Act, in order to treasure it up and embrace it so, as that no intervening Air gets between to cool it, and make it unfit for Generation ; for sometimes it happens that the *Womb* greedily snatcheth and embraceth the *Seed*, but does not keep it, but lets it come forth two or three Days after, or else keeps it only to the producing of a *Mola* or false Conception, or tho' it receives it, the attractive faculty is hurt or hinder'd by the Distemper, or because a Woman hates her Husband ; but of this we have discours'd before.

There are other Disorders relating to Conception, hindering it by means of the indisposition of the *Ovarium*, the narrowness of the Trumpets, the defect of the Nutritious Juice of the Egg, &c. which as they are frequently incurable, need not be touch'd upon here. There is also another Indisposition in Women, which tho' it does not hinder Copulation, but to the contrary renders them more than ordinary desirous of it, yet hinders Conception, and that is an itching of the Neck of the *Womb*, which doth so trouble them, and cause such a Desire of rubbing and scratching, as to take away their Sleep ; I have had several Women come to advise

with me about this Malady, and one not long since, who was so extreamly tormented, that she could not forbear rubbing and scratching in all Companies and Places where she happen'd to be ; after using divers Medicines to no purpose, she told me she had sprinkled hot Ashes upon her Secret Parts almost to burn her, which by rubbing on hard, caus'd a soreness, rawness, and bleeding ; yet had done her the most good : But after the part was heal'd, her itching return'd again, being caus'd, as most are, (if not from *Venereal Infection*) by a collection of fiery, salt, flegmatick Humours lodg'd there, which being a depending part, and sink of the Body, Humours do the more flow, and is what may easily be Cur'd by proper Methods ; but where it is from the *Venereal Disease*, must be remedied by *Antivenereals*, of which I have spoke at large in my Sixth Edition of that Disease lately Printed, and have also in my Translation of the Ingenious Dr. Greenfield's Book of *Cantharides*, p. 252. related the Case of a Gentlewoman under such a perplexing Itching, whom I Cur'd, when all other Remedies had been ineffectually try'd. These sort of Itchings (I mean from *Venereal Causes*) oftentimes infest the *Fundament* also in both Sexes, and the *Testicles* of Men, and prove very vexatious and troublesome, and is occasion'd by means of an ill Cure of a former *Clap* ; but of this having also spoke at large in my Book of those Diseases, to which I refer such as desire further satisfaction ; I shall say no more of it here.

To know whether a Woman has Conceiv'd or not, there are scarce any infallible Signs, however ordinarily it is, that if a Woman hath Conceiv'd, the internal Orifice of the *Womb* is close shut up, and the *Terms* are stop't ; in the first few Days after Coition, if the Woman has Conceiv'd, she finds a certain shivering or wandring sense of Cold to spread it self over the Body, or its extreme Parts ; the Appetite is impair'd ; she Vomits every Morning, and is troubled with Longings, and loathing such Meats as she before lik'd ;
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if she be of a Scorbutick Habit, and Cachochymick withal, she is troubled with Hysterick Affections, tho' a stranger to the Vapours before, and the first Month or so, is oftentimes troubled with a heaviness and giddiness of the Head, and sometimes the Tooth-ach; at length a gradual Swelling invades the Belly which points upwards, and in the third, fourth, or fifth Month the Child is felt to move in the Belly, first more obscurely, and afterwards more distinctly, which are manifest Signs of the Womans being with Child.

Sometimes Women fancy themselves with Child, by their having their *Terms* stoppt, and a Swelling in the Belly, which moves to and fro as if it was a Child, when all the while 'tis nothing but Wind that inflates the Belly, by the external Air getting into the *Womb* after Child-bearing, or after Miscarriage; and sometimes after their *Courses*, or after bathing in Water. Sometimes Conception is suppos'd to be, when 'tis only a Dropſie or collection of clear or yellowish Water in the *Womb*; and sometimes this Dropſie of the *Womb* joins it self to a true Conception, as taking its rise from the redundancy of the Nutritive Liquor, mix'd with much water, from the suppression of the *Terms* or *Lochia*, or whatever obstructs the reflux of the Lymph from the *Womb*.

Sometimes a Woman Conceives, but the Conception is vitious or deprav'd, departing from a human form, and assumes the Shape of other Animals, which are called Monsters, or else continues a shapeless lump, void of Form, and thence call'd a *Mola* or *Faſe Conception*, occasion'd by the confusion, or mixture of the Nutritious Humour contain'd in the *Chorion*, with that of the Egg; upon which, the tracts of the *Fœtus* delineated in the latter are effac'd by the former, and is oftentimes occasion'd by violent Motion, Passion or Heat, or by using *Venery* when the Woman has her *Courses*, or when the Body is very foul, or the *Womb* greatly obstructed. Some say that both Wi-

dows and Virgins may have Moles in their *Wombs* without accompanying with any Man, but not of the substance of the others, for when they come away from them, they presently by the Air melt into Water, when those that Women have by accompanying with Men are fleshy; and the reason given why this may happen to Widows and Virgins is, that in their sleep, being of a Lascivious and Lustful Nature, and not able hardly to contain themselves within bounds, do in their sleep, Spend their *Seed*, which flowing into their *Wombs*, and being but weak for want of the Man's *Seed*, is little more than of a waterish Substance; but this is ridiculous, it being impossible for a *Mola* to be in any *Womans Womb*, without she has copulated and receiv'd therein the *Seed* of the Man.

'Tis a difficult thing to distinguish rightly a *Mola* from a true Conception, especially if a Child accompanies it in the *Womb*, in which Case it either kills the Child, or causes Abortion; however by carefully observing, we may discern a *Mola* by its great weight, and by the measure of its motion, which is either none at all, or such as by its sluggishness is easily distinguish'd from the brisk motion of a living Child; but if it posses the *Womb* alone, it generally putrifies and entails the like mischief to the *Womb*; therefore we ought carefully to observe, whether the *Mola* is join'd with a Child, which if it be, we must endeavour to prevent Abortion if possible, and expect the exclusion of the Child, with which the *Mola* is ordinarily expell'd. But if the *Mola* is alone, without any Child, we must endeavour with all convenient speed to procure its ejection. But the plainer to understand whether there be a Conception of a true Birth, or a *Mola*, the observing the following Signs of true Conception may set the matter in a clear Light.

A Woman therefore that has Conceiv'd with Child, found at the time of Conception a more than ordinary delight in the Act; also besides the Signs above given, finds if cold Water be drunk, a coldness is left

left in her Breasts ; also the tops of her Nipples look redder than formerly ; the Breasts begin to swell and wax hard, with a little pain and soreness ; the Veins of the Breasts are more clearly seen, than they were wont to be ; the Veins of the Eyes are clearly seen, and the Eyes seem something discolour'd, with a blackness under the Lids ; also the Face is discolour'd and looks wan, and the Body a small matter feeble, with weariness, yawning and stretching. It has been deliver'd for a certain Truth, that if the Veins under the lower Eye-lids be swell'd, the Veins in the Eyes appearing clearly, and the Eye something discolour'd, and at the same time the Woman not fatigu'd with any Indisposition, that Woman is with Child ; and this shews it most plainly, just upon her Conception, and all the first two Months, and has been told many Women before they have been a fortnight with Child, which they never fail'd finding afterwards to be true. There are many fabulous Stories concerning knowing whether a Woman be with Child or not ; such as by putting the Womans Urine in a Glass, and stopping it close for three days, and then straining it through a fine Linen Cloth, wherein, if she be with Child, you will find many small living Creatures ; and that by putting a green Nettle into the Womans Urine, and covering it close, letting it remain therein a whole Night, if she be with Child, you will find the Nettle the next Morning to be full of red Spots ; and if not with Child, with black Spots. And after this manner have divers Authors, as *Albertus Magnus*, *Michael Scotus*, and others, given it in their Writings, concerning a Womans being with Child with a Boy or a Girl, as that when she riseth up from her Chair, or the like, she sooner stays her self with one hand or the other, if with the right, she is with Child with a Boy, if the left, with a Girl ; also that her Belly, when big with a Boy, lies rounder and higher than with a Girl. And that a Boy is felt first to stir on the right Side of the Womans Belly, and a Girl

on the left. That a Woman breeds Boys easier and with less pain than she does Girls, and carries her great Belly with more nimbleness and activity. That the right Breast when a Woman is with Child of a Boy, is more plump and harder than the left, and the right Nipple redder, when being with Child of a Girl, the left Breast and left Nipple are so. That the Colour or Complexion of the Woman is more clear when she is with Child of a Boy, and more swarthy when with a Girl. That if the Circles under the Womans Eyes, which are of a wan blue colour, be more apparent under the right Eye, and the Veins in that Eye more discolour'd than under the left, she is with Child of a Boy; but if such effects under the left more than the right, with a Girl. That if by the Womans milking a drop of Milk out of either of her Breasts, into a Basen of fair Water, the drop spreads and swims at top, she is with Child with a Boy, but if it sinks to the bottom, as it drops round in a drop, 'tis with a Girl. With many others of the like fabulous Stories, invented and inserted only as amuzements, when there is no more in 'em than in the ridiculous Story of *Philippus Salmonthus*, in his Chap. *De Partu per Os*; or in the nonsensical Assertion of a cer-old Author, who affirms, ' That a drop of a Womans ' *Menstruous Blood* or *Courses*, put upon a Looking-glass, will leave an indelible Stain thereon; which we have in a place before confuted, and which every Woman now has so much understanding as to know to be ridiculous.

Where Parents force their Daughters to marry Men contrary to their Liking, therein marrying their Bodies, but not their Hearts, is, for the most part, the cause of no Conception; for where there is want of Love, the Woman admits not her Husband as she would if she lov'd him, and as seldom conceives thereby, as Women do who are deflowr'd against their Inclinations; for the Man and Wife should be of one Mind, and naturally of one Complexion, at least

least of a complacency equal to each other. Also it is a sad thing Men should take Women for their Wives which they by no means love, but rather hate them, marrying only for the Money sake; such corrupt beginnings usually bringing sorrow enough to all Parties that practise it.

Bleeding Virgins in the Arm, when their *Courses* are just ready at first of all to break down, is, as some Authors affirm, the cause of their Barrenness when they marry; and for preventing which, they give this caution, never to bleed them in the Arm (unless upon urgent occasions) before their *Courses* have first visited them, but rather in the Foot. Barrenness is also occasion'd when both the Man and the Woman come to the School of *Venus* with Coldness, as before mention'd, living poorly, and dispirited, through Cares of the World; for those that would have Children, should eat and drink of the best, according to the *Latin* saying,

Sine Cerere & Baccho vel Libero, friget Venus.

That is,

Without good Meat and Drink, Venus will be frozen to Death.

But to know whether the cause of Barrenness be in the Man or the Woman, it is held by some to be a certain way, to take a handful of Barly, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman, letting it remain in for twenty four hours, then to take it out and set it in the Earth in two Flower-pots, the Man's by it self, and the Woman's by it self, keeping them in a dry place that the Rain don't fall on them; watering the Man's every morning with his Urine, and the Woman's with hers, and that which grows first is most Fruitful, and that that grows not at all, is naturally Barren, and will ever be so: But as to the truth of this Experiment I have nothing to say.

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As it is a great difficulty and piece of Art, to procure Fruitfulness to those that are said to be Barren, so is the Difficulty and Art no less, in some Women, to conserve the Birth in their *Womb*, after the Woman has conceiv'd, especially such as are most liable to Miscarry. As soon then as the Woman has conceiv'd, she ought to be very cautious of the use of the six *Non-Natural* things, which are, (1.) Air: (2.) Meat and Drink: (3.) Sleep and want of Sleep: (4.) The Motion and Rest of the Body: (5.) The Retaining and Discharging of the Excrements, and, (6.) The Passions of the Mind: And that for fear of incurring the dangers that the suppression of the *Terms* exposes them to, to the provoking the Child to an untimely Egress, tho' oftentimes Custom, which being as 'twere second Nature, gives leave to several things which tho' of themselves are offensive, yet never injures; therefore 'tis that Summer Fruits, violent Aromatics, strong Smells, whether sweet or fætid, agree with some, which to others prove pernicious; also much Wine and Liquors that are acid, prove dangerous to some, even to cause Abortion, which to others that have been accusom'd to them, are never disagreeable; the same may be said of violent Motion, which all People allow will endanger Miscarriage, yet to those that have been us'd to exercise, and motion, using it as much as before they were with Child, never hurts or in the least injures them; and so of long Watchings, Fear, Anger, Looseness, Costiveness, and the like, which to some Women are very dangerous, nay, some are so prone to Miscarriages, as that the least offending in any of these, it immediately takes them, beyond any relief or prevention.

The cause of Womens Miscarrying, is either the irritation or contraction of the *Womb*, occasion'd by irregular Passions, violent Motion, drinking much Wine, especially the first Months, ungrateful strong Smells, external Cold, acid Food, Frights, Blows, Falls,

Falls, Suppressions of Urine, Costiveness, which causes great strainings at Stool, Looseness, the weakness or preternatural Situation of the Child, disorders of the Kidneys, by Stone, &c. Cholicks, Redundancy or Exaltation of the mass of Blood, Relaxation, Flagginess and Slipperiness of the *Womb*, excessive Bleedings, Longings, sudden Grief, Surprise or Fear, the *Piles*, the *Whites*, the *Venereal Disease*, (as mention'd in the sixth Edition of my Book of that Distemper) and other causes, too long here to enumerate.

The Signs of Abortion, if at hand, are a heaviness about the Loins and Hips, and wandering shooting Pains moving downwards from the Navel; to which may be added weakness, laziness, inappetency, the *Wombs* gathering it self round like a Globe, bearing upon the Share Bone, Shiverings, Tremblings, Palpitations of the Heart, watery Matter issuing from the *Womb*, Bleeding there, involuntary forcing down of the *Womb*, &c. which ought to be remedy'd, if possible, and the most likely way is, by strengthening the *Womb* and Bleeding in the Arm, in case the Woman applies in time, and the *Fœtus* be not separated; Coral, Opium, Mastick, Alkermes, Diascordium, Plantaine, Burnt Hartshorn, Dragons Blood, Bole Armonick, and the like inwardly, as also Baths of Allom, Plaisters, &c. are good, or this that follows.

Take red Coral, seal'd Earth, Bole Armonick, Dragons blood, of each half a dram, prepar'd Pearl, Mastick and Cinnamon of each half a dram, Species Diarrhodon, Abbatis a dram, Aromaticum rosatum a dram, Diascordium half an ounce, Confection of Alkermes with Gold two drams, with Syrup of Citron-peels, as much as is sufficient to make an Electuary, of which to take the quantity of a Nutmeg, twice or thrice a day, drinking a Glass of Burnt-Claret after it.

This

This Medicine, I say, is good, but not proper for all, for as the Causes and Symptoms of Miscarriages vary, as before noted, so must the Medicines; besides, the Constitutions of Women differ much, and therefore what agrees with one, proves hurtful to another; 'tis advisable then that when a Woman is likely to Miscarry, she should make her application to some Skilful Physician, who upon enquiring into her Condition, and informing himself of her Constitution and Temperament, will soon come to know what is proper to be done, which if made use on, and the Woman be rul'd, will (if in time) no doubt but find benefit, it being possible so to help Nature in all her Extremities, as well this as others, as that in this particular Weakness, not one Woman in a hundred that usually Miscarrys, but would be prevented.

But before I leave this concerning Miscarriages there being many who are desirous of being informed of some Medicine, that they may as easily come by, as take; I shall inform them that I have a particular choice Powder for preventing Miscarriages, which if taken constantly every Night going to Bed, and every Morning fasting, in a glass of Tent or *Alicant* Wine, for at least some Weeks, will prove to be the most Excellent Thing in the World; for it removes all Inordinacies and Distemperatures of the *Womb*, fortifying it, and rendring the Child Strong and Healthy when born, and which will prevent all those that have been subject to Miscarry, from Miscarrying, that I dare warrant they that take it, tho' they have Miscarry'd never so many times before shall go out their full time, which is a Medicine worth remarking, and which will by every one that takes it, be highly Esteem'd and Recommended, and indeed no more done than is the desert of the Medicine, because in all weakneses or relaxations of the *Womb*, to strengthen both Mother and Child, Cure Weakness, Pain in the Back, &c. I do not think there is any
Remedy.

Remedy in all respects, equal to it, in the whole World.

Having gone thus far in discoursing of Matters, which 'tis hop'd, will not offend the Chastest Ear, since it was intended for the good of such as stood in need of knowing such Infirmities, which they either were afraid, or asham'd to reveal, or knew not where to apply for Remedy or Cure; I shall go a little further by way of Information, which may not unlikely be as serviceable as the other, and that is concerning the Errors of the Marriage-Bed, which very much hinder Conception.

Men and Women have no occasion to be shewn or directed to the performance of the Act of Procreation, for when they arrive at a certain period of Years, they are from natural Instincts inclin'd to it of their own accords, and from thence (and so are all Animals) instructed the way of going about, or acting, as is most convenient for the Begetting or Propagating their Species; for Nature chalks down the way, insomuch, that tho' they be brought up in the greatest Ignorance, without ever hearing a word of Copulation, yet they know how to go about it, and stand in need of no Master for that end, than the bare Inspiration of Nature, which determines all other Animals. Indeed there is this difference between Men and other Animals, that the latter are prompted to the Action by a Brutal Passion, when the former ought to confine his to the measures of Reason, and the Laws of the Society. Copulation is the joyning of a Male to a Female; both the one and the other are oftentimes transported by a furious Passion, which (without listening to Reason) hunts for Satisfaction. This Passion is occasioned by a mixt motion of Pleasure and Pain in the *Genitals* which raises an eager Desire for Copulation, wherein the Male gives, and the Female receives, but as the necessary qualifications, in order to a regular giving on the Male side, has already been, so the receiving

ceiving part on the Female side, comes now in place also to be properly considered.

I need not relate how desirous young People are of Marriage, and when Married, how desirous they are of having Children, and how much oftentimes their Desires are frustrated, by being too desirous and solicitous thereof, for notwithstanding the utmost endeavours us'd for that end, all the Success depends on a Blessing from above, and by their being over Thoughtful and Desirous, meet with Disappointments, which otherwise might be granted according to their Endeavours, for over Eagerness and Desire, or what we call too much Salacity, hinders Conception. Thus we often see brisk charming Women, even Beauties, which have all the Promises of Pregnancy on their side, and at the same time their Husbands to all appearance, as well capacitated as is possible for Men to be; nay, neither of them upon the strictest enquiry by Physicians, found in the least deficient or wanting therein, who also upon using Coition, have their Imaginations and Fancies fir'd so, as to make no manner of Indisposition, yet such shall go without Children, when others not so well provided, are never in want of those Blessings. A little good management in such People has been of wonderful effect, and which I could here propose, but as it may sully the minds of some, I rather chose to forbear, tho' I know it would be of use to numbers of People, who would gladly take the hint, and observe it, with much satisfaction: But since it is improper to make that matter Publick, I will give these following Admonitions, which to some may be of advantage. When the Act then of Coition between a Man and his Wife that desire Children is over, the Woman is to repose herself, (which some say to have a Boy must be on the right Side; a Girl, on the left; but that is fabulous) with her Head lying low, and her Body declining, that by sleeping a while in that posture, Conception may be furthered, drinking a glass of *Malaga Sack*,
or

or good Tent or *Alicant*, Night and Morning, for a few days after. *Hippocrates* in his Book *De Sterilibus* & *de Natura Muliebrum*, speaks much of those matters, and advises when Women cannot Conceive, and there seems to be no apparent Reasons for that want, that she should eat *Polypi* roasted in the Flame very hot, and almost half burnt, and to beat *Egyptian Nitre*, *Coriander*, and *Cummin* together, and to make Balls of them, and apply them to the *Pudendum*; tho' this Cure, he says, is not proper for all Barren Women, but only for such as are Cold, and have but little Seed: For the *Polypus* is a most salacious Animal, and goes into a Consumption through too much Coition, and such things must needs encrease Seed, for they consist of such a Juice, and are apt to be turned into the same; and what he here orders to be given, is heating, and therefore Tentiginous. But the Cure of Barrenness, must be as in other Diseases, according to the occasion or cause of that Barrenness, for that it is manifest that one way or method will not Cure all Barren Women, as vulgar Physicians have perswaded themselves, for to some Women some sort of Medicines, and to others other sort of Medicines must be us'd: To salacious Women that yet cannot Conceive, gentle Astringent Medicines must be administred. To them that have no Propensity or Inclination to *Venery*, things that heat, restore, and breed Seed must be given, and so of others, not forgetting at the same time to observe what Constitution and Temperaments they are of. Oleous and Spirituous Things that partake of Volatil and Sulphureous parts excite *Venery* much in Women.

Claudius highly recommends a Decoction of *Vipers*, and of the *Womb* of a *Hare*, with *Nutmeg*, *Nux Indica*, *shavings of Ivory*, *Cloves*, *Cinnamon* and *Bistort*.

Grulingius says, a most certain remedy to help Conception is this that follows.

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Take

Take the Stones of a Ram prepar'd in Wine and dry'd, the Womb of a Hare prepar'd, Mace, Cloves, Seeds of Arum each two drams, Saffron a dram and half, the Kernels of Hazle and Pistachio-nuts of each six drams, bruise them and boil them in two Pounds or Pints of Malmsey Wine, to the consumption of a third, then strain and give two ounces every Night, for three Nights, just after she has had her Courses, and the fourth Night let her lie with her Husband and she will Conceive.

Hartman says, if half a Scruple of the Salt of *Satyrion* be given frequently to Women in Malmsey Wine, or *Aqua Vita*, after the flux of the *Menses*, it will make them Conceive, and that with this Secret he had Cur'd many Women in a short time, and also Men, with the Essence of Ants.

Simon Pauli says, that *Speedwell* is good for Barren Women. And *Mercatus* extreamly commends a *Pessary* made with Garlick beat, and Oil of Spike wrapt up in a long Rag, and put up the Womans Body, whereby the Woman will find much Pleasure, so as to procure Conception, tho' never so long despaired of.

Solenander says, that half a dram of powder'd Pepper, with three ounces of Milk, and half an ounce of Sugar, procures Conception, as Experience testifies.

For Man and Wife to use Coition, in order to get Children, when either of them are not in Health, but have some Sicknes or Disorder on them, be it what it will, is an Error, and a very great one; for by that means if the Woman happens to Conceive, it turns to the disadvantage of the Child, who is born, either with abundance of ill Humours inherent, or proves but indifferently well stockt with Wit, or is afflicted with some languishing Disease, which being rivetted into the Stamen or natural Habit of the Child,

Child, is not to be Cur'd by all the Art that can be us'd; so that if it lives, it becomes a sickly infirm Child, and perhaps miserable to it self for ever, as well as troublesome to its Parents and all about it; tho' that fam'd Surgeon in his time, *Ambrose Parry*, and others also say, that Sickly or Diseased Parents do sometimes get sound and healthy Children, and gives the reason thereof.

All sorts of Sadness, Trouble and Sorrow, are direct Enemies to the Delights of *Venus*, and ought especially to be avoided; and therefore when a married Couple are to use Coition, in order for Conception, all that should be first banish'd and forgot, for if a Woman Conceives when her Spirits are afflicted, it will have a very ill effect upon the Child that shall then be begot, even such as many times is never after to be remedied: Therefore it is advis'd that they lay aside all Passion, Vexation, anxious Thoughts and Trouble, before they begin to make use of those means, that from an inherent Instinct, Nature has ordain'd to that purpose; and it would be necessary also that they cherish their Bodies with some generous Restoratives, and get their Imaginations Charm'd with sweet and melodious Airs, that their Spirits might be rais'd to the highest pitch of Inamour, that so by their being rendred Brisk, Airy, and Vigorous, Conception may ensue, not but at the same time all excess is to be avoided, for that instead of raising, will allay and flatten the briskness of the Spirits, and render them dull and languid, whereby Conception will be rather hindred, than furthered.

Hesiod advises all married People not to use Copulation when they return from Burials, but when they come from Feasts and Plays, lest that their sad, heavy, and pensive Cogitations, should be so transfus'd, and engrafted into the Issue or Child that may be begotten; for the natural Habit or Temper of the Parents, like Diseases, are transfer'd to the Child, in every

every respect, as they were in at the begetting thereof, and proves an Hereditary Title of Good or Ill, as they themselves were in at the time of that Conception. And we sometimes see this much more remarkable, when Parents that are Crook'd-back'd, get Crook'd-back'd Children; those that are Lamé, Lamé Children; those that are Leprous, Leprous; those that have the Stone, the Stone; those that have the Phtisick, the Phtisick; and those that have the Gout, the Gout; and so of other Distempers; the *Seed* following the Power, Nature, Temperature and Complexion of him that engendreth it. So likewise, *e contrario*, those that are in Health and of sound Habits, get healthy and sound Children, born with a good Stamen, which nothing but excess, irregularity or accident, will to any measure injure. It is likewise absolutely necessary that Married People in their mutual Embraces in order for Children, do come together and meet each the other with all imaginable Ardour and Love, so as that neither of them want motives to the performance of the Act; for if either of their Inclinations flag, or Spirits are not fired, they will certainly fall short in what Nature requires, and the Woman will either miss of Conception, or else the Child prove weakly in its Body, or defective in its Understanding; therefore 'tis advisable that before they begin their Conjugal Embraces, to invigorate their mutual Desires, and make their Flames burn with a fiercer Ardour, by those toying and endearing ways that Love is a better Artist to reach, than I am to write; tho' *Ambrose Parry*, when the Fault is on the Womans side, in behalf of them (who he says, are generally more slow and slack to the Act than the Men) speaks plain in his Book of Surgery, pag. 593. in telling us, That when the Husband comes into his Wifes Bed-Chamber to Caress her in order to Conception, and finds her cold to the Act, he must entertain her with all kind of Dalliance, wanron Behaviour, and Allurements to *Venery*, by Che-
rishing

rishing, Embracing and Tickling her, and that not abruptly to break into the Field of Nature, but rather to creep in by little and little, intermixing more wanton Kisses, with wanton Words and Speeches, handling her Secret Parts, and Breasts, that she may take Fire and be inflam'd to *Venery*; for so at length the *Womb* will wax fervent with a Desire of Copulation, which then is the more likely opportunity for Conception. But, adds he, if all these things will not suffice to inflame the Woman, or raise her Desire of Copulating with her Husband, it will be necessary first to foment her Secret Parts with a Decoction of hot Herbs made with Muscadine, or other rich Wine; and put a little Musk or Civet into the Neck or Mouth of her *Womb*; and when she perceives a tickling sensation of Pleasure there, she is to advertise her Husband thereof, that at the very instant and Moment of that desire, he may embrace her, by which means a Child may be formed and born.

It is affirmed by divers good Authors that have wrote concerning Conception, that if a Woman on the fourth Day after her *Courses* break down, drinks but six ounces of the juice of Garden Sage, with a little Salt dissolv'd in it, and her Husband presently after has conversation with her, she will infallibly Conceive. And *Aetius* also affirms, that the *Aegyptian* Women, by the use of this only Remedy, became fruitful after a raging Plague that had been amongst them. And some say that Garlick has such an effect by way of *Pessary*, as that many who have despair'd of ever having Children, have Conceived by thrusting up high in the Privities a head of it heated with Oil of Spike, and wrapt in a fine Rag, as aforesaid; for that it powerfully forces the *Courses*, and cleanses and delights the *Womb*, which before was foul and injur'd, so that Conception soon follows. And when all is done that Nature can require, the Man must take care he does not part too soon from the Embraces of his Wife, lest some sudden interposing Air should
strike

strike cold into the *Womb*, which, as I observ'd before, may occasion a Miscarriage, and thereby deprive them of the Fruit of all the Labour and Pains, which they had before taken to procure a Child : And when after some small convenient time, the Man has withdrawn himself from his Wife, let her, as said before, betake her self to Rest, with all serenity and composure of Mind, and keep her self clear of all anxious, perplexing and disturbing Thoughts, or any kind of perturbation or uneasiness whatsoever ; and to remember as much as she can, for a while at least, to keep in the same order of lying on her Back, and not turn her self out of the posture on which she first repofes her self ; and as much as may be to avoid Coughing and Sneezing, which by the violent shaking or concussion of the Body, is a great Enemy to Conception, especially if it happens soon after the act of Coition. And also from that time forward she should endeavour to keep sedate in her Mind, and still in her Motion, should avoid all Noise and Clamour, and endeavour that her Body be neither costive nor loose ; getting of Cold also should as much as possible be prevented, for Coughs by that means causes a forcing : Likewise all sweet Scents, especially to those that are *Hysterical* or subject to Vapours, should be abandon'd, as should be the eating of sharp Salt and windy Foods and Medicines ; by which observance and regularity Conception will be furthered and preserved, and the Woman go the end of her time, safely and cheerfully, where I shall leave her to be manag'd by her Midwife, whose Business it is then, more properly than mine, both to Deliver her safe, and preserve her thro' her Month to her going abroad, and being in a condition again to Bed with her Husband, in order for the making more work for Mrs. Midwife.

F I N I S.

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